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Memoir of the late Rev. W. Heighton, of Road, Northamptonshire.

The memory of the just is blessed, and it is the part of piety to recollect and record the names of those who, through faith and patience, are now inheriting the promises. Real worth often lies concealed from public notice. It seeks the shade of the fig tree for the exercise of its graces, rather than the sunshine of popular observation and applause.

The subject of this memoir was one of the excellent of the earth, retiring and retired :

> "Along the cool sequestered vale of life,
> He kept the noiseless tenor of his way."

Mr. Heighton was born at Achurch, Northamptonshire, Sept. 2, 1752, on the day the style was altered, at which place he spent the early part of his life. His parents belonged to the Established Church, and their son was trained up to an attachment to its forms and services. Little information is supplied respecting the childhood and youth of our friend, though it appears he discovered an early fondness for books, and by the usual course of education pursued at that time, he became acquainted with the rudiments of the English Grammar, and acquired the elements of general instruction. When fourteen years of age, his friends removed to Pytchley, near Kettering, in the same county, and which removal formed an important era in the history of his life. Though he knew it not, God was thus preparing the way for his conversion and subsequent call to the ministry. Possessing good natural abilities, by reading and study, he greatly added to his information, and by his amiable disposition he gained the esteem of all who knew him. When eighteen or nineteen years of age, he frequently went to Aldwinckle church, to hear the late Dr. Haweis. The evangelical preaching of this clergyman was attended with the happiest effect, and under the divine blessing, became the means of his conversion to God. The particular circumstances accompanying this change are not known, nor is it of importance to ascertain whether by terror he was driven, or by love he was drawn, to the cross of the Redeemer. It will be sufficient to observe, that from this period religion became his chief pursuit, and Christ the only foundation of his confidence. Too much stress may sometimes be laid upon the means and manner of conversion; to the humble and timid the work itself is rendered doubtful, if unattended with the extremes of alarm and hope. This however is to set limits to the process of divine operation, and goes very far towards prescribing a rule by which the Holy Spirit shall effect a moral transformation of the character. No doubt in many cases the deepest distress, succeeded by the highest joy, form the beginnings of piety, but in others the seed springs up and grows we know not how, the still small voice is persuasive and effectual, even when the wind, and the

tempest, and the earthquake have all been sent in vain.

About this period Dr. Haweis was very much from home, and the distance being considerable, Mr. Heighton discontinued his attendance at Aldwinckle, and placed himself under the ministry of the Rev. Mr. Brown, pastor of the Baptist church at Kettering, which church he joined in the year 1777. He now begun and conducted a prayer meeting in a private house at Pytchley, and at this early period of his religious career, his prayers were distinguished for their fervour and devotion. As he grew in grace, his devotional exercises were still more *characterized* by spirituality and ardour; in prayer he seemed to have escaped from earth, and inhaling the air of heaven, he left the impression deep on the mind of his hearers, that truly his fellowship was with the Father, and with his Son Jesus Christ. No one could unite with him in these exercises, without feeling that he was at *home* at the footstool of mercy, and eminently desirous that others should rise to the same spiritual elevation. Nor did this flame of holy devotion abate with the advance of life: when he had reached that period at which he trembled with weakness, and was wearied with pain, he yet in prayer appeared to forget the troubles of the way, and poured out his soul to God with a fervency not often excelled, perhaps seldom equalled. As the church at Kettering became more acquainted with him, they judged him to possess gifts for the ministry, and some of the friends used occasionally to walk home with him, for the purpose of eliciting by conversation the state of his own mind on this subject. The result was, they invited him to exercise his gifts, which he did, much to the satisfaction of the church, and in 1784, when the venerable Andrew Fuller was pastor of the church, he was called to the work of the ministry. Shortly after he complied with an invitation to preach at Winnick, a village in Huntingdonshire. He obtained his certificate for preaching at the quarter sessions at Huntingdon, the 12th of July, 1785, which was about the time he removed to Winnick. In 1786 he was married to Miss Mary Townsend, a union which tended much to his comfort, and continued through the period of his life. In the autumn of 1786 he came to reside at Road, and was ordained pastor of the church October 4, 1787; Mr. Fuller and Dr. Ryland preached on the occasion. At the time Mr. Heighton settled with the people, religion was in a low and declining state; but under whatever discouragements he entered upon the pastoral duties, it soon became evident that this was the place intended by his Master for him. With steady and unwearied effort he pursued the object of his ministry, the church gradually increased, and the Lord gave testimony to the word of his grace.

In 1793, the congregation had so far improved, as to render the addition of a new gallery necessary; and as the meeting-house was larger, such also were the congregation, till at length it became desirable to take down the old place, and in 1802 one twice the size, capable of holding between four and five hundred people was erected. Road itself is a small village, hence the chief proportion of hearers came from the villages adjacent, and it was a sight peculiarly interesting at the close of public worship, to behold the congregation departing in different directions to their respective homes, cheerful in their countenances, and

happy in their minds, and perhaps those who travelled furthest to and from worship the most thankful and delighted to have a name and a place in the house of God. There were seven of the neighbouring villages where our friend was accustomed to visit, either on the Sabbath or the week evening, and preach the unsearchable riches of Christ. His labours were his delight, and he was never more happy than when in one of these villages, surrounded by the listening multitude, he pointed them to the Lamb of God which taketh away the sin of the world. In two of these places, and as the result of his ministrations, separate churches are formed, and the ordinances of religion statedly enjoyed. In four others members reside, and in one a neat place of worship is erected. The formation of the separate churches at Milton and Blisworth was in the most friendly way, and though painful to part with esteemed and valued members, yet as it tended to the enlargement of the cause, every facility was afforded, and the most honourable dismission readily granted. Mr. Heighton himself took an active part in the proceedings at the formation of the new churches. By these events the number of members at Road was much lessened, but the congregation scarcely sustained any perceptible diminution. It was apprehended a considerable reduction would have been made in the salary, as several who left were among the principal subscribers, and this to our friend, whose salary at its best was exceedingly limited, would have been seriously felt, and especially as he had now arrived at that age when growing weakness and debility rendered the comforts of life more necessary. It is, however, mentioned to the honour of the church at Road, that it came forward to meet the deficiency, and so kept its revered pastor from sustaining any pecuniary inconvenience. And it would be well if matters of this nature entered more into the consideration of deacons and churches. It is too often the painful fact, that the deficiencies of salary are left to find their level in the disappointed hopes and curtailed comforts of the minister and his family, without a single effort made, or even a regret or wish expressed by the people. But so it should not be, and as it is a subject on which the minister himself cannot interfere, without entrenching on the rules of delicacy, it is kindly suggested that the officers of the church, to whom its pecuniary affairs belong, should arise and bestir themselves, and plead the cause of their pastor.

Mr. Heighton was a labourer in the vineyard. On the Sabbath he preached twice at home and once in the neighbourhood, once on a week evening at his own place, and once or twice in the adjacent villages; to save souls and to glorify Christ were objects near his heart, and to secure their attainment he was instant in season and out of season. Nor did he spend his strength for nought. During his pastorate, 173 members joined the church, many of them preceded him to the realms of glory, while others live to revere his memory, and anticipate the period when they also shall be absent from the body and present with the Lord.

For two or three years before his decease his natural strength abated, but the vigour of moral principles and spiritual affections continued undiminished. Subject to great pain, and the infirmities attendant upon old age, he felt and said that the time of his departure was drawing nigh. It was his privilege to contemplate death as a

conquered enemy, and dying as going home. He was laid aside from his beloved work several months, and during his confinement and weakness, though he talked little, his mind was tranquil and stayed upon God. On Dec. the 1st, 1826, the writer of this memoir visited him, and found him in bed. On the past day, and through the night, he had suffered great—almost excruciating pain, but was now a little relieved. Upon inquiring the state of his mind, he replied, "Much the same as when you were here before. I have no great joys, no great fears; my hope is fixed on the Rock of Ages. I feel I must come to Christ as a poor sinner. I delight (he said) in the character of God," and repeated "I delight in the character of God." I remarked, "You delight in him as much as a holy being, as you do as the God of love?" "Oh, yes, (he said) I wish to be like him." "You are not afraid to die?" "No; sometimes (he said) the pains affright me;" and quoted from Watts—

"The pains, the groans, the dying strife,
Fright our approaching souls away;
Still we shrink back again to life,
Fond of our prison and our clay:"

and repeated with great emphasis

"Death of deaths and hell's destruction,
Land me safe on Canaan's side;
Songs of glory
I will ever give to thee."

After I had spent a little time in prayer, he said, "You have expressed the sentiments of my mind." On another visit, I again asked him, "Are you afraid to die?" "No," he immediately replied, "*waiting, wishing* to depart, no plea but Christ, he is my *foundation*, my *refuge*, my *hope*, my *joy*, my *portion*, my *all*." I said, "You have been enabled to serve your Master faithfully, and are now going to receive the reward." He replied, "A reward of *grace, all* of grace."

Sometime after this he had a paralytic seizure, which greatly affected his speech, and rendered it difficult to understand what he said; it was, however, quite evident that his faith continued fixed on the atonement, and that with a calm and tranquil mind he waited all the days of his appointed time, till his change came. On Wednesday, the 21st of March, 1827, the hour of release arrived:—

"One gentle sigh his fetters broke,
We scarce could say he 's gone,
Before his willing spirit took
Its station near the throne."

On the following Tuesday his mortal remains were conveyed to the silent tomb. Several ministers attended, and assisted in the funeral solemnities, and the next Sabbath, Mr. Gray, of Northampton, preached a sermon from words chosen by the deceased, "By the grace of God I am what I am," to a crowded and afflicted audience.

The life of our friend, in private and public, was a comment upon the text he selected; he felt and avowed that he owed all to the grace of God, and doubtless it was under this conviction the words were chosen, as well as to remind the preacher that what he said should be to magnify the grace of God. In adverting more particularly to his character, sentiments, and preaching, a few words will suffice. *Humility* was the habitual, not the occasional temper of his mind. He was little in his own eyes, and candid in his judgment of others. Pride and censoriousness are companions. Those who bow at the shrine of their own ideal greatness, are most disposed to overlook and underrate the virtues of their associates; thinking themselves righteous and

despising others; while lowliness of mind creates and nurtures gentleness, kindness, and love. To the absence of this "meek and quiet spirit" must be traced the envy, and strife, and contention which too often appear in our churches. Individuals determined to have their own way, regardless of the wishes and comfort of others, will be troublers in Israel. The church at Road has long been characterized for its *union*, and this, in part, must be attributed to the humble and peaceable disposition of its pastor.

It has already been observed, that devotion was the element in which he seemed to live, and move, and have his being. One of his family, speaking of him, says—"My father's attachment to the house of God was uniform, and his devotions in the family on a Sabbath morning seemed to flow with an unction which increased with the engagements and duties of the day. The holy cheerfulness with which his countenance was lighted up at meeting, and his greetings of christian friends whom he had not seen during the week, on account of distance, I shall never forget, while memory can do its office." There was also an unction, a variety, a fervency, and a copiousness in his prayers, which rendered them singularly edifying; and it was doubtless for this reason he was so frequently chosen to take the general prayer at ministers' meetings and at the Associations.

As a preacher he was doctrinal, lively, energetic, and frequently in his addresses to the conscience, pointed and alarming. His creed was moderate Calvinism. Strenuously he supported the doctrines of grace, and by the prominent exhibition of them, it was his aim to feed the flock of God; but he did not omit to enforce the duties and obligations either of the saint or sinner. He felt no hesitation in affirming, that while the sinner was unable of himself to believe, it was an inability of the will, and therefore not only inexcusable, but deeply criminal. Christ, and him crucified, were his principal theme; here he felt himself quite at home: to exalt the Saviour, to magnify the cross, to humble the sinner, and to save souls, were the chief end of his ministerial exertions; nor did he labour in vain in the Lord. Not having had the advantage either of private or public instruction, in reference to the ministry, it is not to be expected he excelled in composition or elocution; he was, however, in the habit of writing much. Nor did he present to the Lord what cost him nothing. With a mind vigorous and active, and a life devoted and holy, he was enabled to do much for the cause of his Redeemer; or as he would doubtless have expressed it, "not I, but the grace of God which was with me." Constitutionally reserved, he did not appear to that advantage in his pastoral visits, nor so easy and free in his communications with his people, as he was zealous and active in his public labours. Human excellency has its limits, and must be described in measured language. Mr. Heighton had his imperfections, which none more lamented than himself; but even his failings leaned to virtue's side. A resident in the village for forty-one years, his consistent conduct had procured him general respect. When he was laid aside by illness, the clergyman (to the credit of his liberality,) kindly sent to say, any thing his house could supply should be at his service. By the people of his charge he was esteemed and revered, being usually

designated Father Heighton. By the young he was particularly regarded. To them he had paid the kindest attention, and in his prayers and sermons they were the objects of his special solicitude. In his latter moments, the pains of death were soothed by the promptitude and kindness by which, in their turn, they took their station in his sick and dying chamber. He left an aged widow to mourn his removal, but not long did she wear the garments of widowhood, for she also this last April received her summons to quit this house of her pilgrimage. And are not we tending to the tomb? Whatsoever our hand findeth to do, let us do it with all our might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither we are going.

W. G.

ABSTRACT OF A SERMON IN AID OF THE BAPTIST MISSION, PREACHED AT SURREY CHAPEL, LONDON, JUNE 18, 1828, BY REV. I. BIRT.

EPHESIANS, ii. 22.

"*In whom ye also are builded together for an habitation of God through the spirit.*"

The principles of the gospel ministry in all its departments—whether stationary or itinerant, pastoral or missionary, are:—1. The universal apostasy of mankind from God. 2. The mediatorial offices, work and reign of our Lord Jesus Christ. 3. That by the ministry of the gospel, under divine influence, the church is gathered together to him out of the world, rescued from the wrath to come, or conducted through grace to eternal glory.

To illustrate these principles and to enforce them on our regard, the Holy Scriptures employ many suitable and striking representations of the church, as in our text it is exhibited under the idea of a building. v. 13.

In attending to this representation we will—

I. Notice the materials of this building.

II. Attend to the foundation or plan of the edifice.

III. Regard the instruments, means or agency by which the building is conducted.

IV. Consider its design and end.

I. The materials of this building may be considered in their nature, variety, number, circumstances and worth.

1. In their nature they are of the highest order, human and angelic. However distinct these may at first appear, they have many things in common, and they are expressly associated in the church of God. Every one that is introduced to the church comes unto Mount Sion. See Heb. xii. 22, 23. It is in the church that God gathers together in one all things, both which are in heaven or on earth, chap. i. 10. And it is of Christ its head that the whole family in heaven and earth is named. Chap. iii. 45.

2. The variety is exceedingly great, it includes men of all descriptions, and angels of all orders. Rev. vii. 9—12. Men of every age, nation, kindred, or tongue; and all the angelic thrones, dominions, principalities, and powers. Col. i. 16.

3. The number is beyond all calculation. Of men, a multitude that no man can number; and all the angels, including probably all holy and blessed intelligences, through the whole creation.

4. Their circumstances are very diverse. The angels are all prepared and meet for the building,

whilst men are altogether unsuitable. They are scattered like trees in the forest, rough and unhewn like stones in the quarry, unprepared like ore in the mine.

5. The value of these materials infinitely surpasses all calculation or estimate. Who can set a value on this accumulation and extent of mind and feeling, and these existing in their vast duration? But

II. On what foundation are these materials built, and what is the plan of the edifice? In this we look for correspondence and sufficiency, and our attention is immediately directed to our Lord Jesus Christ, as the chief corner stone, agreeable to Isaiah xxviii. 16.—"Thus saith the Lord God, behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation."

1. This leads us to contemplate our Lord in his infinite perfections, and in the immutability of his nature. The human and the angelic natures have both been tried, and the experiments have equally failed. But here is one able to sustain the persons and interests of such unnumbered millions. Well may we credit the apostle, when he says, "In him dwelleth the fulness of the Godhead bodily," Col. ii. 9; and that he is the same yesterday, to-day, and for ever.

The materials not only rest on him, but they are all united in him. He is the corner stone. In his person, relations and engagements all are united. He has united himself to our nature in a manner the most intimate, and he is the head of all principality and power. Col. ii. 10.

2. In his mediatorial engagements he is the reconciler of men to himself, and in him to God, to angels, and to each other. The middle wall of partition is extensively broken down.

3. The edifice takes its whole plan and dimensions from him. All the lines are drawn from the corner stone, and it is thus fitly framed together.

4. His excellences constitute the beauties of the edifice. He is not only the corner stone at the foundation, but also the chief stone of the corner in the edifice. He will be glorified in his saints, and admired in all them that believe. But

III. By what instrumentality, means, and agency, is this building erected? It is a work of the greatest magnitude.

1. The scale on which it is conducted is most extensive. In all parts of the earth, and also in the heavens, it requires a general presence.

2. It is a most arduous work. To collect, transform, adjust, unite, require infinite and creative abilities.

3. The period employed in its erection, all the ages of time, requires—a perpetual being.

In this work, patriarchs, prophets, apostles, pastors and teachers have been engaged; angels have been united with them, but they have acted merely as servants, and have been employed as instruments. Stupendous providences have occurred to further this work, but these have been only means. This work has commenced, is now carried on, and will be completed through the Spirit. He is the presiding, effective, continual, and adequate agent. His universal presence, his almighty energies, his holy and eternal nature, render him the all-sufficient agent for perfecting this great work.

IV. We now direct our attention to the design of this building. It is for an habitation of God. This is the tabernacle, the temple, the Zion, where he will rest for

ever, because he hath desired it. Whilst we can have no adequate conceptions of this habitation, we may justly observe

1. That it gives us an idea of perfection. It will indeed be the holy place, the tabernacle of the Most High.

2. Of vast extent. It will be the fulness of Him that filleth all in all.

3. Of most endearing love; arising from—mutual likeness—the most perfect union—and entire obligation. The Son of God will be the first-born among many brethren.

4. Of unspeakable delight.—The Divine Father will see his noblest purposes accomplished, his many great and precious promises fulfilled, and every obstacle to the communication of his most munificent goodness removed.

The Eternal Son will see of the travail of his soul and be satisfied.

The Holy Spirit will witness his gracious work completed, without spot, or wrinkle, or any such thing.

The whole church will possess infinitely more than their highest expectation had ever anticipated, or to which their warmest desires had ever aspired.

5. Of ineffable glory and blessedness. Rev. xxi. 2—23. "I John saw the holy city," &c.

IMPROVEMENT.

1. Be concerned to be built together with this church of God on the only foundation.

2. To be instrumental in carrying on the work.

3. In all our exertions to look and pray for the influences of the Holy Spirit, as Paul may plant, and Apollos water, but it is God that giveth the increase.

4. Let us live and work, and pray and die, in anticipation of the utmost blessedness and glories.

Amid all the weakness and imperfections of the church, the evils of the world, the oppositions of Satan, the vicissitudes of time, the ravages of death, and the wreck of nature, this building shall survive as the habitation of God, and the blessedness of the saints, for ever and ever.

A DISCOURSE ON THE IMPORTANCE OF SCRIPTURAL VIEWS OF THE CHARACTER OF CHRIST.

Yea, doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord.—Phil. iii. 8.

(*Continued from p.* 397.)

THE importance of christian knowledge will be further evident, if we consider the desirableness of that inward repose and moral dignity, which nothing can sustain like clear and established views of the person and offices of Christ.

Persons entirely ignorant of revealed religion, or confirmed in infidelity, though destitute of the mental dignity and conscious rectitude which arise from sound principles and a well founded hope, may nevertheless enjoy that inward calm which is the opposite of a restless anxiety concerning truth; but when a man is firmly persuaded of the truth and divinity of the Gospel, and perceives that faith and obedience are necessary to his happiness, while at the same time his ideas of its peculiar and characteristic principles are confused and intricate, he will become the victim of a painful anxiety; and his judgment, held in suspense between different systems and contradictory opinions, will be harassed and distressed by a thousand solicitudes. Though every kind of scepticism is pitiable, I know of no condition purely mental, ex-

cept it be absolute despair, more entitled to commiseration, than the state of a serious and upright inquirer, embarrassed amidst the essentials of christian truth; when, struggling with the perplexities of his own judgment, and involved in a labyrinth of error and doubt, he has neither skill sufficient to trace its windings, nor energy enough to burst the barrier by which those windings are inclosed. Yet from this state there is no preservative, unless we repose in a blind credulity without evidence, which would be contemptible; or sink into moral apathy, treating the whole with indifference; which would be setting bounds to the progress of the soul, and sealing its perdition with our own signet: or else endeavour, by a serious and prayerful examination of holy writ, to find out the knowledge of the Lord, that the errors of imagination may be detected, and our faith established on the combined and infallible testimony of the prophets and apostles. This alone is consistent with sound wisdom, or likely to insure rational repose and moral improvement.

If, moreover, we consider the import of a christian profession, as including faith in Christ and a practical submission to his authority, it will appear highly necessary that our ideas of the Gospel should correspond with the truth itself, and be founded on clear and satisfactory evidence.

Whatever be the importance attached by the sacred writers to faith in Christ as the term of salvation, it must have a direct bearing upon this argument. For if the nice distinctions of controverted theology must be excepted, as not essential to saving faith, it at least requires the perception and acknowledgment of fundamental principles. When the nobleman of Ethiopia, on his return from Jerusalem, instructed by Philip the evangelist, wished to be baptized into the faith of Christ, Philip said to him, "If thou believest with all thine heart, thou mayest." The noble convert replied, "I believe that Jesus Christ is the Son of God:" upon which he was admitted to the sacred rite as a Christian. Faith in Christ, as the Son of God, is therefore an essential preliminary to a christian profession; without which, even the assumption of the christian name is an unmeaning form, or a palpable deception.

It is a precept of apostolical authority and universal application, "that we should be ready always to give an answer to every man that asketh us a reason for the hope that is in us, with meekness and with fear." But how can this be reduced to practice, unless our judgments are properly informed respecting the objects and grounds of faith, and the connexion which subsists between the glory of Christ in his mediatorial engagements, and the final redemption of his people? But the obvious propriety of this sentiment is overlooked by many, who not only assume the christian name as a matter of course, but profess a decided regard for the purity of the Gospel. Amidst flaming zeal and high pretensions, not a few are incompetent to answer the question, "What think ye of Christ?" or to give any intelligible account of his person and offices, neither knowing why nor what they believe concerning him. But a regard for ourselves and for the interests of Christianity, should induce all who profess and call themselves Christians to allow no efforts to remain untried, for the removal of ignorance so dishonorable and injurious to the individual, and to the church at large. Instead of being

indifferent whether we think at all of Christ, or whether our views be correct or erroneous, we should rather deem it a point of universal importance, recommended by the most forcible reasons, that we should both frequently think of the Son of God, and in thinking of him, be careful that our thoughts be clear in themselves, and scriptural in their authority.

But whatever be the importance of Christian knowledge in the case of ordinary believers, that importance is greatly enhanced in reference to christian ministers, who are set for the defence of the Gospel, and the advancement of christian holiness.

Whether persons who sustain the ministerial character are employed in evangelizing the heathen, in refuting the subtleties of infidelity, or in performing the ordinary duties of the pastoral office, scriptural views of Christ, in all his personal and relative perfections, are indispensably requisite to the comfort of their own minds, to the faithful discharge of their engagemente, and to the permanent utility of their exertions. With what propriety could any man, whatever might be his piety or his zeal, assume the character of a christian missionary to the heathen, if he were incompetent to give them a specific idea of the person of Christ, or to point out his different offices and relations in the christian economy? And to attempt the conversion of an unbeliever, whether he were a disciple of Mahomet, an adherent of the Jewish law, or an advocate for the simple theism of nature, while the persons making that attempt were undetermined whether they should represent the Author of Christianity as a mere man, or an angel, or a divine person manifest in human flesh, or the Eternal Father himself under another name, would be the height of weakness and temerity, from which nothing could be anticipated but failure and disgrace. With what propriety and effect might an unbeliever in such a case retort upon the christian advocate, and urge him to digest the crudities of his own faith, before he offered them to the hungry mind as divine truths; and to settle the doubts that perplexed his own judgment, before he attempted to obviate those which embarrassed his neighbours! It might indeed be possible for a person exceedingly deficient in christian knowledge, to succeed in convincing an unbeliever that the historical evidences of christianity are entitled to credit, and that its records betoken certain preternatural interpositions on behalf of man; but unless he succeeded likewise in leading his convert, by a perception of its discoveries, and a development of its peculiar doctrines, to form a distinct and scriptural idea of the real nature of Christianity as a remedial system, it would contribute little to the honour and influence of the christian church, but would only multiply its ranks, without increasing their strength or their usefulness. Neither would such a conversion establish on a firmer basis the virtue and happiness of the convert himself, but would merely substitute one set of floating incongruities for another, and exchange the scepticism of reason for the painful uncertainties of a dubious faith.

In the ordinary discharge of the pastoral functions also, a christian minister, whose views of Christ were erroneous or unsettled, would, on the same principle, find himself movihg in circumstances by no means enviable or beneficial. If he were confirmed in error, and under the name and apparent sanction of Christianity, propa-

gated opinions subversive of its essential truths, he would be throwing into the scale of antichrist the weight of his talents and character, increased, perhaps, not a little, by the influence of ministerial piety and friendship. He would be dispensing to the people of his charge, from Sabbath to Sabbath, and from year to year, the water of life, deeply tinctured with a poisonous infusion; which, like a dangerous epidemic, may quickly diffuse itself through the circle of his connections, and produce in the individual and community consequences remote or immediate, from which the most resolute might shrink with dismay. But if, on the contrary, a confusion of ideas held him in suspence between different systems, and he was thence incompetent to decide which opinion out of many ought to be exhibited to his people as the true doctrine, how could he inform the ignorant, answer the inquiring, console the penitent, direct the believing, or animate the languid and despondding in the service of their ascended Lord? Such a minister, in the composition and delivery of the greater part of his instructions, if he were sensible of his responsibility, must certainly endure a series of the most painful disquietudes, which none but those who have felt them can duly appreciate or conceive. He must either divest the Gospel of its distinguishing peculiarities, both as to principle and dress, reducing it to a mere system of ethics; or, for the sake of retaining some tincture of evangelical sentiment, must sacrifice his honesty to effect, and exhibit to his hearers a medley of theological speculations similar to the chaos of his own mind. And should his inquiries, after some years of suspense, happily terminate in a favourable result, he must undergo the humiliating task of retracting opinions which he had persuaded others to believe, and be constrained to employ his ingenuity and influence to overturn an edifice of delusion, which he had before laboured with sincere, but mistaken energy, to rear. And though, like the apostle of the Gentiles, "he may obtain mercy because he did it ignorantly in unbelief," yet the vibrations of it will long exist in his remembrance, as a crisis in his moral history, the most trying era of his being.

From a state of vacillation so deplorable, and the endurance of a burden so awful in its nature, and so difficult to be borne, wisdom would advise a man to find relief in retirement and silence, till his doubts and perplexities have given place to a settled confidence, and the obscurity that produced them has been dissipated by the light of truth. But if motives of greater force should forbid a person thus circumstanced to divest himself of the ministerial character, and induce him to prosecute his instructions in the midst of theological embarrassments, the anguish of his own mind, independently of the consequences resulting from his scepticism, must sufficiently punish his temerity, and should spare him the reproaches of men happily unacquainted with such inquietudes, as well as the censures of individuals who have passed through the same ordeal, or been drawn, by his conjectures perhaps, into the same uncertainty. The christian who imbibes the spirit, and copies the example of his Lord and Saviour, in cases of this description, how deeply soever he may deplore their existence, will never indulge a censorious disposition, nor use the language of unqualified reproach. He will rather imitate his wisdom and benignity, which, instead of excluding Peter from the

apostleship for the denial of his Lord, did not even upbraid him for his timidity, but recalled his vows to remembrance, and subdued him into tears by a look of love, that he might strengthen the brethren by his recovery, and feed with greater tenderness the sheep committed to his care.

Against the validity or force of this argument, it may perhaps be objected, that the remarks adduced, if well founded, can be considered merely as matters of feeling, which unfold the perplexities of pious and feeble minds, but afford little or no proof that scriptural views of the person of Christ, on points liable to controversy, are essential to a faithful and efficient discharge of the christian ministry. On the contrary, it may be said, there have been men of superior minds and eminent attainments, who, for a series of years, performed its functions with exemplary fidelity and great acceptance, though a principle of modesty, or a feeling of indecision, induced them to maintain a strict neutrality on those questions concerning the person of our Saviour, with respect to which the more zealous of different denominations are so decided and explicit. That this neutrality, instead of being condemned as a radical defect, or a dangerous omission, should rather be commended as a peculiar excellence; since, by avoiding disputed topics, and confining their instructions to subjects of general interest on which all are agreed, they repressed the violence and bigotry of party spirit, and cherished among their hearers a candid and generous disposition.

But though we would yield to no man in opposing the hydra of intolerance, and in promoting by the christian ministry a spirit of universal candour, yet we can never think it right to merge the peculiarities of the Gospel in subjects respecting which all are agreed, as though Christianity could accommodate itself to every man's predilections and taste. The candour that interferes with honesty is spurious. Genuine candour can never require the christian advocate to conceal his own views, much less to sacrifice what he believes to be important truth, on the altar of prejudice or fear. It will never wish to impose restraints on the preacher's liberty, or take offence at the avowal and manly defence of Christian doctrines, supported by an appeal to the word of God. And though every congregation may have a minister whose general views of the Gospel harmonize with their own, yet in the exposition of divine truth, they must expect him to consult his own thoughts and not theirs, and to lay before them in due proportion what he honestly conceives to be the mind of the Spirit. What then can demand more explicitness and fidelity than the point under consideration? Indeed the more we examine the subject, in relation to the christian system, and the entire process of experimental and practical religion, the more clearly we shall see that a scriptural exhibition of the character of Christ is essential to a proper discharge of the christian ministry, and to the permanent prosperity of the christian church.

Harlow. T. F.

(To be continued.)

The Holy Tendency of the Doctrine of Election.

(Continued from p. 408.)

But we may take another view of the subject. We can appeal not only to the decisions of Scripture, but to the experience of the true

believer. The word of God does good to the man who walks uprightly. There will be an answerable impression on the heart of him who rightly receives it. Like as the wax exhibits the figure of the seal which is impressed on it, he obeys with the heart that form of doctrine into which he is delivered. Now what is the effect of it, when it is truly and scripturally embraced? Does it engender lust? Does it induce inactivity? Does it lead to unconcern about our eternal salvation, or the glory of our heavenly Father? We would by no means insinuate that no persons have ever perverted this doctrine. In every age there have been ungodly men, who have turned the grace of God into lasciviousness; who have said, "Let us do evil that good may come: we will sin because grace abounds." But this is an abuse of the truth; not its legitimate use and tendency. Let us appeal to the true christian, to him whose Spirit has been purified by believing the Gospel, and ask whether, when his mind has been most imbued with this sentiment, when it has been the topic of his deep, and peaceful, and holy contemplation, whether he has not then found his whole soul excited to a hatred of every sin, to the exercise of every Christian temper, and to a thorough devotedness to the cause of God?

Real holiness very much consists in deep humility, in spiritual joy, in love to God, in obedience to his will, and in submission to the arrangements of his providence. Now if I do not mistake, these are the very dispositions this doctrine, when it is cordially embraced, has a tendency to originate and increase. *Humility* is an essential part of true holiness. Without it we never shall embrace the Gospel system of mercy. Except we live under its influence, we never can improve in piety. "Whosoever shall not receive the kingdom of heaven as a little child, shall in no wise enter into it." The reply of Augustine, when asked what was the most essential thing in religion, is well known. That ancient father answered, "Humility." When the question was again put to him, he replied, "Humility." When interrogated the third time, his decision was the same, "Humility." This grace is of such importance in the religion of Christ, that nothing can be a substitute for it. Now this blessed temper is powerfully and effectually promoted by this truth. Instead of puffing up with pride, it sinks the soul in the dust of self-abasement. It leads its happy possessor to trace the difference subsisting between him and others to the mere grace of God. He sees that, in common with all mankind, he is exposed to the displeasure of Jehovah, and the vengeance of eternal fire—that he is by nature a child of wrath, even as others—that if he had experienced his desert, there would have been nothing before him but the bitter pangs of eternal death—that if left to himself, he should have proceeded in the road of rebellion against God—and that it required omnipotent power and sovereign mercy to rescue him from ruin, and to bring him to the glory prepared for him from the foundation of the world. His language is, "Who maketh me to differ? By the grace of God, I am what I am."

Religious joy is closely allied to true holiness. It is not only repeatedly required in the divine word, but it exerts a very considerable influence on our progress towards heaven. "The joy of the Lord is our strength." It excites to christian exertion, and fills us

with alacrity in doing the will of God. Through the consolation which our Redeemer imparts to mourners in Zion, they become trees of righteousness, the planting of the Lord, that he may be glorified. But has any truth of revelation a greater tendency to fill the heart with more vivid joy than this? To see God as my reconciled Father, to know that his heart was fixed on my eternal welfare before the world began; that he has prepared for me a crown of life and a kingdom that cannot be moved; to have a firm and scriptural hope that in consequence of his immutable purpose the bliss of Paradise shall be mine;—these are the topics that fill with peace and joy, and enable us to realize the meaning of our Saviour's words—"In this rejoice not, that the spirits are subject to you, but rather rejoice because your names are written in heaven."

No one who is at all acquainted with the Bible, but must be convinced that *love to God* enters into the essence of holiness. It is the requirement of the law, and the end of the Gospel. It is the fruit of the Spirit's influence, and our preparation for eternal bliss.—"Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him." Without it we can have no real piety; and in proportion as it abounds, shall we be happy and heavenly. Now is any thing more capable of ingenerating a high and ardent affection to him, than a view of his electing love to us? We shall not only see every excellency in the divine character, but all those excellencies exerted to advance our highest good. A sense of an affection which is boundless in its extent, eternal in its source, sovereign in its operations, and immutable in its principle, will call for a grateful affection in return. We shall feel the influence of those remarkable words—"I have loved thee with an everlasting love, therefore with lovingkindness have I drawn thee." And, oh Christian! when has this love to your heavenly Father been called into higher degrees of operation, than when penetrated with a sense of his regards to you? Then it is you have been able to say, "I will love thee, O Lord, my strength. The Lord is my rock and my fortress, and my deliverer; my God, my strength in whom I will trust; my buckler, and the horn of my salvation, and my high tower."

Obedience to the divine authority is an essential part of Gospel holiness. It is the expression of love to God in our actions and behaviour. Destitute of this, all profession is vain. All elevated feelings which lead not to this, are of no account before God. "If ye know these things, happy are ye if ye do them. Then are ye my friends, if ye do whatsoever I command you. If ye love me, keep my commandments." Such are the decisions of our gracious Saviour. Now what is so capable of inducing a habit of active exertion for God, as a consideration of the immense favours we have received from him? The obedience extorted by terror, or by the influence of legal hopes, is cold, frigid, calculating, and deficient; but that which proceeds from a sense of God's love to us, is ardent, elevated, constant, aspiring. It induces us to say, "What shall I render unto the Lord, for all his benefits towards me?

"*Then* all my servile works were done,
A righteousness to raise;
Now freely chosen by the Son,
I freely choose his ways."

Submission to the will of God is the last part of religion to which your attention is now directed. Without this we can have no real peace. Every thing in the world is full of uncertainty; nothing on this earth is stable. Houses, lands, wealth, friends, may all be removed from us in a moment. It is only as our wills are swallowed up in that of Jehovah, we can have true tranquillity. Hence this resigned spirit is a subject of direct inculcation. We are required to imitate our divine pattern, who in the scenes of his deepest affliction exclaimed, "Not my will, but thine be done." Now what can be more fitted to excite this temper, than the doctrine before us? Will it not lead the child of God to say, "Has the Eternal Jehovah chosen me before the foundation of the world? Has he prepared heaven for me, and me for heaven? Then will he not order every other event to advance my highest good? Will not all his designs promote his glory in my best welfare, and will he not manifest that all his ways are mercy and truth to those who keep his covenant and his testimonies?"

Let the appeal be made to every true Christian who has received this truth on the testimony of God, whether, when he has most cordially believed it, and by spiritual meditation has had his heart imbued with it, he has not felt its salutary and sanctifying effect on his soul? Whether the above tempers have not indeed exerted their authority there? Has he not sunk deep in humility, and risen in spiritual joy? Has he not felt his heart filled with love to God, and love to men? Has not obedience to the will of God been his delight, and submission to his providence his solicitude? Has he not felt its tendency to elevate his mind above the things of time, and to fix it on the glories of eternity? Does it not exert its purifying efficacy in connection with the other discoveries of the divine word? Will it not harmonize in its effects with all the peculiarities of Christianity, with the atonement of Christ, with the influence of the Spirit, the promises of the Gospel, and the joys of heaven? Why should the love of the Son of God in dying for us be acknowledged to have a powerful tendency to fill us with love to him in return, and to inspire us with unequivocal obedience to his commands, and yet the love of the Father, in giving his Son to us and us to his Son, to secure the end of his mediation, be supposed to be pregnant with evil, and even terrific in its consequences? Pious men who reject this interesting doctrine, have conjured up a spectre which never had an existence, except in their own imaginations, and by this phantom they terrify themselves and others. Thus they rob God of his glory, and his children of their consolation. By this means they disallow the statements of the Bible, remove from us one of the strongest incentives to holiness, and impede our progress towards the celestial city. Exposed as we are to so many enemies within us and without us, we require every incentive and argument to urge our Christian exertions. We can spare no weapon which is prepared by God to aid us in the conflict which we wage with earth and hell; we need to bring every part of his truth to bear on our spiritual foes, in order that we may vanquish them through the blood of the Lamb, and by the word of his testimony. Has the everlasting Jehovah, both in the Old and the New Testament, exhibited his electing love as a motive to holiness, and shall we dare to fling it from us, and tell the Eternal

to his face, that it supplies an argument for every improper practice and every unholy feeling? Oh, let us tremble at our temerity, and learn to bring our understandings and feelings in subjection to his blessed word!

Let not, then, any Christian refuse to believe this truth, or any minister to state it. When we have the word of God for our rule, and are following this infallible directory, we may advance fearlessly. What God has here revealed we may confidently announce, and his Spirit will make it effectual to accomplish his high designs of mercy. Let christians, however, beware how they receive it, and ministers how they state it. Let it not be represented, as it too frequently is by some of its injudicious advocates, but as it appears in the book of God. Let us not so exhibit it, as if it secured the end without any reference to means; as if it united together the choice of the Infinite Jehovah from all eternity, with the fruition of heaven, without providing for that holiness which meetens for its enjoyment. Let us exhibit it as the determination of God to make his people holy as well as happy; as equally bearing on their present fitness as on their future felicity. Let it be exhibited in the economy of grace, as analogous to what exists in the economy of divine providence. Here we acknowledge an universal and particular government of our heavenly Father. We view the very hairs of our head as all numbered. We believe that not a sparrow falls to the ground without his notice, and that our times are in his hands. Yet do we see every motive in operation for care, vigilance, and activity. And the reason why all this care, vigilance, and activity are requisite, does not arise from any contingence in the divine purposes, but because they are equally parts of the divine purpose with our safety, which flows from them. Thus in our salvation, not only is our final advancement to a crown of glory provided for, but our progress in religion, our conformity to the divine image, our fighting the christian battles, the alternations of hope and fear, of joy and sorrow, in proportion as we follow the divine will, or live in violation of it; our obedience to God and devotedness to his service—all form a part of the plan of heaven, and all bear us forward towards the consummation of his eternal designs. Without the one we cannot enjoy the other. And if one part of Jehovah's determinations be not fulfilled in us, we may rationally conclude we shall not share in the other. Embraced in this manner, we shall cut off all just ground of charging the doctrine with licentiousness; we shall encourage believers to active exertion; we shall advance the consolation and holiness of the child of God at the same time; we shall shew at once the sovereignty of divine grace and the equity of the divine requirements. Thus shall we exhort the Christian to work out his own salvation with fear and trembling, while we encourage him by the assurance that it is God who worketh in him to will and to do of his good pleasure.

Luton. E. D.

REVIEW.

1. *Statement relative to Serampore, supplementary to a "Brief Memoir."* By J. MARSHMAN, D. D. *With Introductory Observations by John Foster.* 8vo. pp. lxxi. 172. Price 3s. Parbury, Allen and Co.
2. *A Letter to John Broadley Wilson, Esq. Treasurer of the Baptist Missionary Society, occasioned by "A Statement relative to Serampore, by J. Marshman, D.D. with introductory Observations by John Foster;" including Original Correspondence, &c.* By JOHN DYER, *Secretary to the Baptist Missionary Society.* 8vo. pp. 86. Price 2s. Wightman and Co.
3. *Vindication of the Calcutta Baptist Missionaries; in Answer to "A Statement relative to Serampore, by J. Marshman, D.D. with Introductory Observations, by John Foster."* By EUSTACE CAREY and WILLIAM YATES. Price 2s. 8vo. pp. 104. Wightman and Co.
4. *The Spirit of the Serampore System, as it existed in* 1812 *and* 1813; *with Strictures on some parts of Dr. Marshman's "Statement relative to Serampore," in a Series of Letters to a Friend.* By WM. JOHNS, M.D. F.L.S. F.H.S 8vo. pp. 74. Price 1s. 6d. Wightman and Co.

(Continued from p. 420.)

IN resuming our inquiry into the merits of this painful controversy, we are naturally led to advert to the "professed community of secular as well as spiritual interests," between all the missionaries at Serampore—a subject in itself interesting and important, and forming the appropriate link between the two principal topics proposed for the consideration of our readers.

"Every one, for many years, as fully as Carey, Marshman, and Ward, merged his interests, personal and relative, into a united compact. All lived at a common table. Servants were common. Purchases were made, and disbursements effected and recorded, upon a common principle. All accounts were kept and read at a meeting of all, none being excluded, but all permitted to pronounce with equal freedom upon every thing coming before them. Whatever any one procured in any way, except by distinct bequest, went to the common stock; not of Carey, Marshman, and Ward, nor of any one or two besides, but to the common stock of the *Mission;* to be appropriated by the joint consent of all. Each person received monthly from the hand of the Sircar, a small allowance of eight or ten rupees for clothes and incidentals; beyond which, no person was conceived to have power to command the smallest amount, no not upon an emergency, without the will of others, and the vote of the majority. The only exceptions, the remembrance of which now occurs, were the following:—Dr. Carey, being connected with the college of Fort William, had a trifling extra allowance, that he might make a suitable appearance upon public occasions; and Mrs. Marshman had an allowance monthly for each child in her school, besides that received in common with others: but these were not deemed infractions. The first was a mere trifle, and thought necessary; the second was like the first, granted by the majority, and therefore thought admissible; though it caused some uneasiness and discontent. This order of things prevailed so thoroughly, that there was a law that all the children of the mission were to be confided for education to those residing at Serampore. Widows and orphans were to repair thither, as to the centre and home of the whole mission; not as becoming dependent on the bounty of the three senior missionaries." Vindication, pp. 29, 30.

In confirmation of these assertions, Messrs. Yates and Carey produce several specimens from the Serampore correspondence, from which we can only extract the two following from Dr. Marshman himself. The first is dated 1801, and is addressed to Dr. Ryland.

"We have already signified our wish that more brethren may be sent out to help us, which we repeat with the more pleasure, as the means are now given for their support. But we cannot help reminding you again of the necessity of considering what men you send us. You perceive *we are all united in one family: whatever we procure by our labour goes into one common stock, which is managed by us, as thus united, none being greater or less than another.*" Vindication, p. 30.

The following, addressed also to Dr. Ryland, in 1806, is highly characteristic:—

"'One thing, however, I must mention: brethren Carey, Ward, and myself, manage every thing at present; the other brethren, though constantly consulted, merely look on. This, however, is not legal, nor is it a good precedent. When we are dead, some Diotrephes, with a creature or two, may rise up and say, 'In the days of Carey, Ward, and Marshman, *three* out of *eight* did and managed every thing, I'll do the same.' *I therefore think that it will be far better to legalize this usurpation,* by appointing an annual committee.' He goes on to describe the manner in which this committee should be chosen; and then adds, 'The brethren at Serampore are, however, an indefinite term, and a door is open for many evils. On the demise of any one of the most active there, any one from an out station might come home and say, 'I am one of the brethren at Serampore, I will take the management into my own hands.' The rest, unwilling to quarrel with him, might suffer this: nay more, this Diotrephes might so manœuvre, that any brother likely to stand in his way might be sent to an out station." Ibid. p. 32.

Whatever may be said or thought of "the brethren at the out stations," we might challenge the most accurate delineator of the human mind to produce a more striking picture than, in this last quotation, Dr. M. has unwittingly drawn of his own ambition, manœuvring, and lust of domination. Who but himself would have *thought* of the happy expedient of packing off the discontented and unmanageable to out stations? How true is that saying, "*Out of the abundance of the heart the mouth speaketh.*"

Weary as we are, and contented even to satiety, as our readers cannot fail to be, with the constant exhibition of "MARSHMAN *versus* MARSHMAN," we shall relieve the scene by introducing to their attention a new respondent. Not content with a sweeping denial of the existence of such a union as that for which we have contended, and which, we think, the Doctor has himself fully established, he tells us, that a few months after the arrival of the brethren Johns and Lawson, in 1812, the three "distinctly informed them, that they thought no one had any thing to do with their affairs, unless elected by them a member of their body, till which time they considered their brethren who might be at Serampore, merely as probationers or guests."—Statement, p. 125.

Lawson is gone to his rest; but Johns survives to tell his own tale, a tale which, if the particulars be *true*, (and we are not aware that any one has ventured to question their *truth*,* or to impugn the *veracity* of the narrator) cannot fail to cast the deepest shadow on the motives and conduct of the principal agent.

On the arrival of Mr. Johns in India, an arrangement was made with Dr. Wallich, the Danish surgeon, that on his leaving Serampore, that gentleman should succeed him in his office; and accordingly, in about a fortnight, Mr. J. was formally introduced to the appointment, with the usual government allowance of 300l. per annum. Now, on the supposition that Mr. Johns was "*merely a guest,*" or "*a visitor,*" we are totally at a loss to perceive on what principle *Dr. Marshman* should appropriate this money, and *without even consulting Mr. Johns,* actually consign to Dr. Wallich

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* We are not ignorant that the advocates of Serampore declaim largely on the *spirit* and *temper* of this singular production, and on the high tone of gentility and consequence assumed by the author, all which, however, amounts to nothing. It is the *truth* of the *statements* with which we are concerned, not the *motives* which dictated their publication. If the *facts* be not disproved, it is in vain to attempt to evade their force by diverting the attention to the *feelings* of the writer. The very attempt indeed only tends to rivet the conviction that the *verity* of the narration cannot be denied, and to induce from every friend to Religion the melancholy respond

"'Tis true, 'tis pity; and pity 'tis 'tis true."

Mr. Johns frankly states what Mr. Fuller told him in a letter "that while he *expected* too much he *had received too little.*" The reluctance with which Mr. F. admitted any thing unfavourable to "the charming trio" gives double force to this concession, which, be it remembered, while it limits the particular application, fully recognizes the general principle. It is a *restriction only*, not a *denial.*

one-half of the amount of his salary for the succeeding six months!—an arrangement natural enough, on the principle of a community of interests; but to take this liberty with "*a guest,*" is surely unparalleled in the history of civilized society. For our own parts, we fancy we should prefer being Dr. M.'s boarders, his servants, his palanquin bearers —any thing rather than his "*guests!*" If it be asked, why did not Mr. Johns complain of this procedure? we reply, for the best of all possible reasons: he *believed* the statements, which all the world besides believed, relative to a community of interests: consequently, the arrangement appeared perfectly natural, every thing being confessedly left to the management of Dr. M. And not only was the salary of Mr. Johns thus appropriated, but his private fees also, to the very last cowry, were rigidly consigned to "the public stock." Nor was this the spontaneous, and officious and uncalled-for generosity of a novice. Whether he would or not, Mr. Ward placed him, *in principle*, exactly on a level with Dr. Carey! Wishing, one day, to balance his cash-book, he requested Mr. Ward to furnish him with memorandums of some of the sums he had paid in, the amount of which he had neglected to enter. And what was the reply? Why, the very reply, of all others, just calculated to rivet his belief that he was, to all intents and purposes, not a guest, but a *bona fide* member of "the happy family"—"*Brother Carey* (said Mr. W.) *has long been in the habit of contributing large amounts, and he has never asked for such a thing!*" Would our readers have thought it possible that, after this, Dr. Marshman and Mr. Ward *(not Dr. Carey)* should have told Mr. Johns that he was "only *a visitor?*"

The versatility of Dr. Marshman's reasonings, in relation to *the Serampore family compact*, is truly admirable. On occasion, he can turn to all points of the compass, with equal facility. When the pretensions of Mr. Johns are to be resisted, a solemn *call* to the high distinction is the *sine qua non*. The "origination of funds" on his part, and the acceptance and appropriation of those funds on theirs, shall not weigh a feather in the scale. But no sooner does Eustace Carey present himself, by virtue of *the call*, than its charm evaporates; it vanishes into thin air; and the weighty question of *union* degenerates into a sordid calculation of *pounds. shillings, and pence!*

"When Eustace Carey had been about six months in India, Dr. Marshman, taking him into his study, inquired of him how he desired to dispose of himself in the mission. Eustace Carey replied, that he came to India with no determination as to the manner or the scene of his future engagements; but wished to be so disposed of as would best promote the objects of the mission. Dr. Marshman then proposed the idea of his settlement at Serampore, and inquired further whether he could co-operate with his son? Eustace Carey replied, that as far as his acquaintance with Mr. John Marshman extended, he felt every esteem for him. At this time that gentleman was no member of the church, nor consequently of the mission; and E. C.'s reply regarded the estimation in which he held his talents, temper, and general character. In these respects, neither E. Carey nor any of his brethren ever regarded him but with esteem; and if there had been no attempt to introduce him more intimately into the mission than such recommendations would justify, it is presumed there would have been but one feeling ever cherished concerning him. Not long after, Eustace Carey being assembled in Dr. Marshman's study, with Dr. Carey and Mr. Ward, they unitedly invited him to remain at Serampore, to take the oversight of the native church, instruct native inquirers, and give attentions to such native brethren as were devoting themselves to preaching among the heathen. Upon this occasion Dr. Carey affectionately explained to him the work to which he was invited, and then fervently commended him to the divine blessing by prayer. Now would any one suppose that E. Carey, after such previous trial, and then such solemn recognition, was not a member of the Serampore union, or mission, or whatever it might be denominated? It is true his labour could produce no *pecuniary* return, and in that sense could not contribute to the 'joint stock;' but it may not be unsuitable to inquire, whether a combination of religious men, formed for the purpose of teaching and saving their fellow-creatures, might not as appropriately be estimated by a joint stock of service as of money. E. Carey certainly did not conceive any sanctuary yet remained, into which he must be initiated by some further solemnity. Dr. Marshman, writing upon this

subject to a missionary brother, proceeding from the upper provinces, noticed the event above related, as that by which E. Carey had been introduced into the '*bosom of the family*;' yet, after all this, Dr. M. contends he could never have been a member of the Serampore union, because he never contributed to the 'joint stock!'" Vindication, pp. 45, 46.

Extracts equally in point might be multiplied, almost *ad infinitum*. But we forbear. Enough, we conceive, has been submitted to our readers, to convince the most incredulous, that the junior brethren were fully justified in their uniform belief, that the property at Serampore was *bona fide* the property of the Society; that the Committee had at least a veto on the transactions of the missionaries; and that, with certain limitations, cheerfully conceded by christian courtesy, all the missionaries possessed equal privileges. "We maintain (say the Serampore missionaries) *equality among the brethren;* preserving, at the same time, respect for age, for talents, experience, and a longer residence in the country." Vindication, p. 31.

It is with extreme reluctance that we enter on the more personal points at issue between the missionaries at Serampore and Calcutta. But justice, both to them and to the public, renders a brief attention to this part of the controversy indispensable. With respect to the deportment of the brethren at Calcutta to their seniors, very few words may suffice. Excepting Mr. Adams's unkindness, in refusing to preach in English for Dr. Carey, (which he also refused to the Calcutta brethren, both possibly on account of his new sentiments,) there is not a single charge advanced against them by Dr. M. which is not either denied or satisfactorily explained. We are only astonished at the folly, approaching to infatuation, which has provoked a vindication so complete and so affecting. Like the pillar in the camp of the Israelites, it "sheds a light upon *these;* while to *those* it is a pillar of cloud and of darkness."

But the heaviest charge advanced by Dr. M. against the Calcutta missionaries remains yet to be examined—their united representations of the management at Serampore, and of the reigning passion and the uniform policy of at least one of the senior missionaries. In self-justification, they have published testimonials, which will afford to their friends a melancholy satisfaction. It is delightful to perceive, here and there, a verdant spot in the desert—a refreshing cloud over the parched wilderness, though it be but "about the size of a man's hand." It holds out a promise; and we cannot but indulge the hope, from the unequivocal indications of dissatisfaction with the "crooked policy" of his colleague, that Dr. Carey may yet return to "the good old paths," from which we are convinced he would never have wandered, had he not so entirely submitted to the guidance of his friend. We have sometimes thought, that had it been possible for Fuller, in earlier and better days, to have contemplated the present state of things at Serampore, he would have wept over his brother Carey, and have addressed him (though in another sense, and with widely different emotions) as our Lord addressed Peter:—"When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not!"

But we must not extend our observations. Let our readers carefully peruse the following extracts, and then judge whether the charge of defaming Dr. Marshman and his family lies at the door of the Calcutta missionaries.

"The charges implied or alleged against us are such as relate to persons, and to things: in this order we shall present them to the attention of the reader. One charge, strongly pressed upon us, is that we have traduced the character of Dr. Marshman. To this we reply, that we have never, either verbally or by writing, advanced any thing but what has been admitted by his very best friends; nay, we do not believe that we have ever gone so far in any one statement that we have made as those very friends have gone. Can that be called slander in us which is candidly admitted by those who have for the longest period been intimately

acquainted with him? The arguments of his new friend, Mr. Foster, will stand for nothing by the side of the testimony of persons who have had better and longer opportunities of knowing him. When we went out to India we had heard some little to his prejudice, like Mr. Foster; and like him, when we had an intercourse with him of a few months, thought that he had been sadly misrepresented; but a longer acquaintance convinced us that we were mistaken. We desire, however, to rest nothing upon our own opinions, but simply to advance the testimony of others who may be regarded as more impartial judges.

The following is the language of *Dr. Carey* in a letter to Dr. Ryland, dated April 11, 1818: 'I and Brother Ward have now lived with Brother M. for eighteen years; we have seen him in all situations, and I do not think either of us are blind to his faults; I have seen all his tortuosities and all his ambition, the two crimes Eustace charges him with. He is not a perfect man any more than others, and I believe a certain kind of crooked policy is natural to him; it runs through all he does and says: he cannot walk straight on the road; he cannot preach straight forwards, but loads all his sentences with parentheses; I admit the whole of these things, and every other defect in his character, but I cannot caricature him, which I am sure our brethren do.'"*

"As Dr. M. was a member of Dr. Ryland's church, and received under him his education for the ministry, it will necessarily be supposed that the Doctor would be strongly prejudiced in his favour; and indeed he was so much so for a long time, that he could not endure to hear any thing to his disparagement. Reluctant, however, as he was, he was compelled at length to yield to conviction. Since he knew the individual for so long a period, had every predilection in his favour, and was a venerable old man with eternity in prospect, when he pronounced the following sentence, we may regard it as peculiarly weighty.

"In a letter to Dr. Carey, dated Jan. 2, 1820, the Doctor states: 'If I were to die to-morrow I should tremble to appear before God, if I did not bear a dying warning against that love of glory which seems to me to have supplanted the Christian temper I once believed to influence one of your colleagues. In the printed letter he sent over, he most unrighteously visits on *us* the offensive expression contained in a letter of Brother Ward's, written before he had seen *me*, or any one of our Society. It was not owing to any intercourse with any one in England that he talked of *not clothing himself with eternal infamy*; it was *his* phrase and not *our's*, and the result of his examinations and reflections on ship-board before he landed. Whatever he meant by it, we cannot for a moment be responsible for it. *Nothing has given me half the suspicion of Brother M. as his own letters to Mr. Ward since he has been in England. If ever I saw boundless self-complacency—jesuitical cunning—inveterate malignity against the Calcutta Brethren, it is in these letters.* Not a word have I seen for a long time, expressing candid *consciousness of fallibility*, or *fear* of acting in a wrong spirit. I can have no confidence of a divine blessing while this disposition is predominant. I know of no creature in England, that ever hoped to gain one pice from Serampore, or that ever wanted to intrude upon you any troublesome inmates. If all the brethren, however, are of my mind, they will drop all further contest; but I dare not urge them to banish all the young men as far off from Serampore as the next neighbours of the Suevians. I pray God to shew him what manner of spirit he is of, and to prevent the consequences of your seeing with his eyes when I am dead and gone.'

"P.S. 'Produce any plain, simple statement, which shall convince me that I have wronged Dr. M. even in the thoughts of my heart, and I will beg his pardon at once; but though I was one of the last men in England to be convinced of his *crooked policy*, I could not hope for pardon from God, if I had not plainly and fully warned him of what I feared was likely to be found true. At the same time, I have been to *this* day, most careful not to make any thing known of those unhappy disputes which unavoidably came before the Committee, to any one from whom they could be concealed.

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* It has been objected, we understand, that the above is not *the whole* of Dr. Carey's letter, and that the remainder expresses, in the strongest terms, the writer's admiration of his friend; nay, that he even denounces *a woe* upon the Baptist Missionary Society whenever they shall want such a man to manage their concerns! This may be exactly true: but what then? Who ever *doubted* Dr. Carey's admiration of his friend? On the contrary, while it is deeply regretted, it is universally acknowledged. The insertion of such kind of evidence therefore, must be perfectly unnecessary. Still, we think *we* should have published the whole, not because we consider the suppression of irrelevant matter unfair, but for the express purpose of *strengthening the argument*. Dr. Carey's admissions are invested with a tenfold weight, from the very fact that they are the reluctant and constrained concessions of *an ardent and devoted admirer*.

Our present Committee have acted with great caution and unanimity,' &c.

"In further confirmation we have the opinion of a celebrated individual of the established church in Dr. M.'s own words In reference to this individual he says, 'Dr. B. is certainly the best *puffer* I ever knew. His aim has been, all along, to separate me from my brethren. For this reason he has attempted Brother Ward, representing me as a Diotrephes, and him and Brother Carey as dupes to me.' To the above might be added a long list of nearly all the missionaries that have gone out to India from the beginning of the mission—and the last ten years' experience of the Committee—all corroborating the fact that a certain kind of *crooked policy* is natural to Dr. Marshman.

"The slanders, as they are called, pertain not only to Dr. M. but also to his family. He has been represented as unduly bent on their promotion and aggrandizement, and this, which we consider his easily besetting sin, having produced a variety of remarks unpleasant to his feelings, he has concluded himself and his family to be the objects of envy and defamation. Notwithstanding all he has said to excite pity on this head, the fact is notorious, and is acknowledged by his nearest friends. Take, for instance, the following assertion made by *Dr. Carey* to Mr. Fuller. 'Brother Marshman has a childish attachment to the honour of his children, (very fine and promising children they are) he labours to draw them forcibly into notice: a slighting word, however, inadvertently spoken either to them or about them is seldom overlooked. This makes it difficult for a new comer to know how to act.' Again, in another letter he says, 'He has also perhaps the foible of dragging himself and his children more into public observation than is desirable.' Again, in a letter to Dr. Ryland, of later date, he says, 'Brother Ward has, I believe, been requested by Brother Marshman to bring out with him a female relation to assist Sister M. in the school: I hope you will not agree to it, because, though we are perfectly harmonious, yet Brother M. should not have any more family influence than he has."—Vindication, pp. 73—78.

We have no heart to pursue this investigation any further. If our readers examine for themselves, we may venture to predict they will be satisfied even to loathing. We should think Dr. Marshman himself must occasionally start at the finished picture, the outlines of which he has been filling up, the last twenty years of his life. Could it have been presented to his view on board the *Criterion*, he would surely have replied, "*Is thy servant a dog, that he should do this great thing?*"

It has afforded us considerable relief, during our painful examination of these pamphlets, to meet with numerous testimonials highly honourable to the spirit and character of Dr. Carey. Not that we would affect ignorance of his present aberrations: but these are the result of a peculiar combination of circumstances, the charm of which, we trust, will one day be dispelled; and then the good man will be himself again.

There *was* an era in the history of this mission, to which our thoughts recur with unmingled delight. But "the glory has departed." The "seven years of abundance" are ended; for "behold, seven ears, withered, thin, and blasted with the east wind, sprung up after the seven full and good ears, and devoured them." The love of display, and a rage for splendid establishments, have taken possession of Serampore, withered the missionary spirit, and dried up the streams which heretofore fertilized the missionary plains. Nor does it require any remarkable penetration, to perceive, that a few more years, on the present secularized polity, and this "city of the sun," once the glory of the missionary world—"the perfection of beauty, the joy of the whole earth"—will present to the eye of the passing stranger only the relics of her former greatness —"broken arches and fallen columns," magnificence in ruins.

We perceive we have scarcely adverted to the spirit and conduct of the Committee, as exemplified in the correspondence and the various discussions which preceded this painful separation. We trust, therefore, the patience of our readers will not be exhausted if we reserve for another number, a few observations on that important, and, to the Committee, honourable feature of the controversy. This, we believe, will form the appropriate conclusion.

(To be continued.)

Conversations between Two Laymen on Strict and Mixed Communion, in which the principal arguments in favour of the latter practice are stated, as nearly as possible, in the words of its most powerful advocate. By J. G. FULLER. pp. xxii. 252. Price 4s. 6d. boards. Holdsworth, 1828.

THE above title clearly shews both the *subject* and *form* of the work before us, and we are glad that Mr. Fuller has taken up so fully the question in debate. It is of great and growing importance; it is intimately connected with the peace and prosperity of our churches, and (what is of greater consequence still,) with the authority of one of the ordinances which the Lord appointed. Mr. Fuller is not afraid of examining it in its various bearings, and has no hesitation respecting the result. It is not to be expected that he will overcome the prejudices of all his readers, for on few subjects that engage the minds of men at the present time, is there a greater and more inveterate opposition to the clear dictates of evidence, than on those which relate to communion, yet many more will shew their dislike, than can form any thing like a plausible reply to his arguments; for as to the great bearing points of his work, we hesitate not to say, they are unanswerable.

In a preface of considerable extent, the author makes an apology for writing his work, which we do not think was necessary, but he thought differently, and of course used his liberty. But besides this, there are some forcible considerations brought forward, which had there been no others, would have powerfully claimed attention. In a long note in pp. viii, ix, x, xi, we find quotations from a series of papers published in the *Monthly Repository*, (the monthly periodical of the Unitarians) for the year 1826. A Unitarian minister, the Rev. N. Jones, had ventured to lament the influence which in some cases open unbelievers had in their congregations. This aroused a clamour against him, and a controversy which was extended in that publication for many months, and in which, as Mr. F. observes, the phrases—"*intolerance, bigotry, narrow-mindedness, sectarianism, &c.*" were heaped upon Mr. Jones very freely. The *liberal* party, Mr. F. informs us, exhibited arguments of the same kind with those used for mixed communion, in defence of "the *right* of unbelievers to a place in Unitarian societies," and Mr. F. has selected a variety of paragraphs under the following heads—"*Their error is sincere, conscientious, and involuntary.—Charity.—Weak in the faith.—God will receive him.—You reject better men than you receive.—A new Case.—Impolicy of strict communion.*" Under each of these heads, such quotations occur as must strike every attentive reader, and which could scarcely have been more appropriate had they been designed either to lampoon the arguments used in favour of mixed communion, or to shew their real tendency.

Mr. Fuller defends his father's character against the aspersions cast upon it, as if he was not sincere in his defence of strict communion. He might feel a delicacy on this point, but we are persuaded he might, with strict justice, have said more. Towards the end of his preface, we are presented with an account of "circumstances" which have come to our author's knowledge, shewing that "the tendency of mixed communion is becoming every day more apparent, and its deteriorating and dissociating influence more visible," p. xvii; and on which he observes, "the portentous result of the proposed innovation, conceded by our eloquent opponent himself, ought never to be forgotten—*the extinction of Baptist Churches!*" p. xix. By this time Mr. Fuller might have increased his history of the list of evils; and if our Baptist churches do not learn wisdom by observation, every year will add to the list, till time will shew what a very moderate portion of foresight might have anticipated.

The *conversations* are seven in number, carried on between *Mixtus*, a partizan of Mr. Hall, who thinks his late work, entitled, "*Reasons for Christian Communion*," quite convincing; and *Strictus*, who (as will be supposed) takes

the other side of the argument. Mr. Fuller has adopted the dialogue plan, because it enables him to bring forward Mr. Hall's reasons in detail, and in his own words; and to each of which he offers replies. But although the "reasons for Christian Communion" are first, and chiefly brought forward, yet quotations from the other works of Mr. Hall are also exhibited, so that the sum of all that he has written on this point passes in review.

The *first* conversation contains general and preliminary observations, but they are of a nature which any one who wishes to enter fairly into the subject should understand and keep in mind. Mr. Fuller justly shews the reason why Pædobaptists may wish to be admitted into Baptist Churches. They do not call in question *our* being baptized; and by our admitting *them*, their baptism is virtually acknowledged; at least they must suppose, that it is not practically condemned. He assumes that (at least generally) they acknowledge that members of churches should be baptized persons. Taken on the whole, this is correct: although some of them now plead for a more relaxed plan, and go the full length of Mr. Hall's theory, and would admit persons who in their own view have had no baptism at all. When it is thought fit, Dr. Dwight is held up to view by Pœdobaptists as high theological authority, but Mr. Fuller brings forward this gentleman, Dr. Doddridge and Mr. Baxter as all pleading for the necessity of baptism prior to communion; that is, the very *principle* of strict communion.

It is common to urge in favour of mixed communion, that the genius of the Gospel is not *ceremonial* but *spiritual*. A position which, as Mr. Fuller observes, if advanced by one of the Society of *Friends*, however erroneous, would at least be intelligible and consistent; but for a *Baptist* to maintain that the genius of the gospel is not in part *ceremonial*, is to pass a sweeping condemnation on his own acknowledged practice. It is also allowed, that baptism once *was* a term of communion; but the patrons of mixed communion assert that it is not a term *now*. On this point Mr. Fuller observes, if it *was* a term of admission into the visible church, "the inevitable conclusion is, either that the law which made it such, was not of perpetual obligation, or that baptism *still* is a term of communion. If the law be *not* of perpetual obligation, where is *your* authority for restricting baptism to believers? If it *be* of perpetual obligation that is *our* authority for receiving to the privileges of church fellowship, only baptized believers." Here he says to his opponent, "take which ground you please," &c. p. 23.

The *second* conversation relates to *John's* baptism. On this part of the controversy we think much need not be said; since whatever be the opinion we may form of the baptism administered by *John*, our authority for continuing the institution, arises from the command of *Christ*. This is indeed acknowledged by Mr. Fuller, who states, that the reason why he so extensively examined the subject, was not the intrinsic importance of the argument, but the fact, that some individuals had changed their views on the terms of communion, avowedly in deferenoe to that argument alone, as stated by Mr. Hall, (pref. p. xvii.) But the consequences of taking that ground are pointed out so clearly, and the difficulties pressed so forcibly, that it will not be easy for those who put aside an ordinance of Christ from its place by such arguments as have been brought forward by Mr. Hall, to find a reply that is even *plausible*, not to say substantial and solid. This conversation brings forward the passage in Acts xix, respecting the disciples at Ephesus, who, Mr. Fuller contends were not baptized again. This leads him to examine the construction and pointing of the passage. His readers will probably take different sides on this argument, but he justly observes, that taking Mr. Hall's view of the paragraph, the argument turns against his system, since it would shew in the judgment of the apostle Paul, the necessity of a submission to baptism *previous* to visible church-membership.

The *third* conversation is entitled—*baptism as indispensable a pre-requisite to*

external church-fellowship, as faith is to baptism. The title marks the course of the argument pursued in this conversation. Mr. Fuller takes hold of Mr. Hall's statements—that the existence of a law establishes the obligation of a corresponding duty—that there is a *prescribed* order of the institutions—and that we know of none who contend for the propriety of inverting the *natural order* of the Christian sacraments; and on the ground of these acknowledgments he makes a forcible attack on Mr. H.'s system. He leads his readers to the commission of Christ as the acknowledged law of the Christian church, enforcing a correspondent duty, in the natural and prescribed order. In reply to the argument that it is needful to shew the dependence of one of the Christian institutions upon the other, he contends that the mode of reasoning adopted by the friends of mixed communion might be turned upon themselves; and that followed to its consequences, it would operate as a virtual repeal of the law of baptism; that a pœdobaptist might say, precisely after the manner of Mr. Hall, that it is not sufficient to allege the *prescribed* order of faith and baptism; it is necessary also to evince such a *dependance* of one upon the other, that the involuntary absence of the first annuls the obligation of the second. And it might be asked where is it asserted that no *unbeliever shall be baptized?* Thus the genuine tendency of the reasoning for mixed communion is against appealing to the commission of Christ as a rule for any thing; if not a rule for church fellowship, on the same ground it is no rule for baptism, and those who *are* baptists and yet plead for mixed communion, should ponder Mr. Fuller's observation upon it,—"we have precisely the same authority for maintaining that baptism should precede visible church-fellowship, as you have for insisting that faith should precede baptism. The two positions stand or fall together." p. 76. Doubtless pœdobaptists see that the tendency of such arguments as are used in favour of mixed communion is *against* our sentiments as Baptists, and *against* an appeal to the New Testament in our defence. It is not without a reason that the opponents, not only of strict communion, but of our views of baptism, and of the permanency of the institution altogether—and of an appeal to the New Testament as authority in any thing relative to the constitution and discipline of the church, should seize with such avidity Mr. Hall's arguments, and disunited as they are on many other points, should form a firm union in opposition to the practice of the apostolic church.

The *fourth* conversation is entitled, "*the example of the apostles in their obedience to their Lord's commission, an inspired explanation of their Lord's will; and a pattern, intended for the imitation of the church in all succeeding ages.*" Here also Mr. Fuller examines the arguments against the apostolic precedents step by step, and shews their weakness; that if, as is supposed, what was clear *once* is only a matter of doubtful disputation *now*, in a little time, the evidence that supports it will *diminish* still more, and at length it may *disappear!* And then, where does such reasoning lead us, respecting the sufficiency and authority of the Scriptures, and the evidences of Christianity altogether?

In this part of his work Mr. Fuller exposes the weakness of supposing that "precedents of thought" which were not expressed, should lead us to deviate from the revealed will of the Lord; and by an appeal to the Epistles at considerable length, he shews that, "besides *the* rigid adherence of the apostles to one straight line of simple obedience, their epistles abound in exhortations to 'keep the ordinances as they were delivered.'" So that if the apostles were to recommend a different course in consequence of a change of "circumstances," and "new cases," they would nullify all that they had enjoined. For the purpose of seeing how such a recommendation would look, Mr. Fuller has drawn up a "*recantation of the Apostles*, or a modern explanation of their inspired injunctions to the primitive churches," in the form of an act of parliament in proper order; in which he laughs at the unavoidable difference between what the apostles *did*, and what

he supposes them *now* to *recommend* for the purpose of justifying modern laxity, and leaves his reader to draw what inference he pleases from such a time-serving edict.

The *fifth* conversation discusses the charge laid against the strict communion Baptists of being guilty of *schism.* But what have these schismatics done! Done! they have only done what the apostles did; but their great crime is that they will do *no otherwise!* It is this that exposes them to the charge of schism. Mr. Fuller meets this charge boldly; he grants that schism is an enormous evil, but he contends that the schismatic is he that departs from apostolic rule; and then who is he? If the *Baptists* are right, the *Pædobaptists* made a schism, by baptizing infants; but whichever of these parties are guilty, Mr. Fuller contends that *mixed communion churches* are above all others open to the charge; that the famous passage thundered forth against the *schismatical strict baptists,* "I beseech you, that ye all speak *the same thing,* and that there be *no divisions* among you, but that ye be *perfectly joined together* in the same mind, and in the same judgment," is the most unfortunate text that could be quoted, for a *mixed* church is in its very constitution a "*palpable violation*" of the apostle's exhortation. This our author shews in a variety of instances. The only way of quitting the charge is by covering over every thing with a mantle of *love,* and loudly talking about *union,* when, if it was not for *indifference,* it would be instantly seen, that the parties neither believed nor spake the same thing. Here Mr. Fuller is led to exhibit the constant operation of the mixed communion theory, which is to run down the institution of baptism, by virtually stigmatizing it as a "petty speculation and a minute opinion;" treating it so differently from the Lord's Supper, as if it did not proceed from the same authority, and as if it was in a peculiar sense a "*lovely*" thing to deviate from one of the injunctions of the Lord.

The *sixth* conversation is entitled—"*a reception to church-fellowship of all whom God has received, in obedience to the Christian commission, but not in deviation from it, the imperative duty of Christian churches, notwithstanding a diversity of opinion and practice in relation to matters of indifference.*" In this conversation the 14th chapter of the epistle to the Romans comes forward to notice, on which Mr. Fuller observes that this chapter does not apply to the case in hand;—"that the precept *supposed* to be in force, if it *ever was in force,* was *never binding on the party accused of violating it.*" Again, "the Jew was the weak brother, the Gentile was strong: Are you weak? and are the *pædobaptists* strong? If so the controversy assumes a new aspect! If not, the situation of the parties, as far as this view is concerned, so far from being *exactly similar,* is in the very last degree *dissimilar.*" p. 178. After having discussed the subject to a considerable extent, Mr. F. says to his opponent, "to argue therefore as *you* do, that because a diversity of opinion and practice relative to things *indifferent and abrogated Jewish rites,* was no bar to church fellowship, therefore a diversity of opinion and practice in relation to an *existing Christian ordinance* is to be tolerated in our churches, appears to me, equally opposed to sound reasoning and to Scripture principle, and eminently calculated to nullify the authority of the Christian Legislator." p. 187. This is coming to the point. What is so much wanted by the patrons of mixed communion is, to have *baptism* and *abrogated* Jewish rites placed on the same level; and considered as *mere rituals* of little value, and which enlightened minds can very well pass over. We cannot abridge the arguments urged by Mr. Fuller; he follows Mr. Hall's reasoning in all its doublings, and shews how far it is from being satisfactory, and how opposite to every specimen which the New Testament affords us of the conduct and spirit of inspired apostles.

The *last* conversation is on the *tendency* of the system of mixed communion; in which Mr. F. meets the usual arguments both by *argument* and *fact.* He contends, that we "are not at liberty to *displace* a Christian ordinance from

the position which Christ assigned it:"—that, to introduce the mixed plan would make our churches scenes of contention; for why should not the Pœdobaptists plead *their* cause, and thus call the attention of the congregation to *two* baptisms, instead of one:—that, colour it as we may, the mixed plan requires us *to remove* the institution of baptism from the position in which it was placed by *Jesus Christ*:—that, if individual Christians are under obligation to obey the command of Christ, (which surely no one will deny) the organization of churches can never have been designed to *nullify* that obligation:—that, the charge of *bigotry* is idle—for, how far must we go to escape it?—that mixed communion churches lose sight of scriptural principles, by substituting mixed communion as a term of admission, *instead of the ordinance of baptism*:—that, to make *that* a term of admission, which the patrons of mixed communion themselves do not believe is essential to communion in a church ordinance, is a *needless*, not to say an *unnatural* separation from *Baptist* brethren in favour of Pœdobaptists:—that their system includes all except *infidels*, *heathens*, and *pious Strict Baptists!* And then, as Mr. F. observes, "what becomes of Mr. Hall's leading position, that '*No church has a right to establish terms of communion, which are not terms of salvation?* Is mixed communion a term of salvation? Then why make it a term of admission into your churches?" Mr. Fuller presses this observation closely, and asserts with great force of argument, that mixed communion churches are a violation of Mr. Hall's leading position, and that, he must either abandon his maxim, or his mixed churches. Nothing but the apprehension of extending this article to an undue length prevents our copying many of Mr. Fuller's remarks on this part of the controversy; but we recommend them to the reader's attention, in the hope that they will do him good, let him take which side of the question he may.

In this conversation we find many proofs of the *tendency* of mixed communion in *fact*,—and their number might have been increased, had it been compatible with the author's plan. It is true, an outcry will probably be raised against the whole of Mr. Fuller's facts and arguments, and the term *bigot* be uttered with its accustomed frequency; and so let it:—it has so often been applied to those who have *contended for the faith once delivered to the saints*, that the appellation is in numerous instances more a mark of honour than of disgrace.

To conclude, this work of Mr. Fuller deserves extensive circulation and serious attention. It is a seasonable and successful defence of the plan of conduct generally adopted in our churches; and contains a body of sound argument which the friends of mixed communion will find very unmanageable. That many of them will treat it with their accustomed scorn, is to be expected: that in their zeal for their favourite theory they will immortalize themselves by exciting dissentions and distraction in many of our churches, is probable enough; that *they*, or their *disciples*, will attempt to undermine the permanency of baptism may with certainty be anticipated. But that they will ultimately succeed in displacing from its primitive station that institution of the Saviour, is a very different thing. This would require arms of a nature and temper which they have not yet employed, nor we are persuaded can they any where be obtained. A slight acquaintance with Ecclesiastical history is sufficient to convince any attentive enquirer, from the numerous instances which are on record, that however popular a theory may be, that is in opposition to the facts and general statements of the New Testament, time and investigation weaken its imaginary strength, the truth of God in the end breaks forth with divine power, and "there is no wisdom, nor understanding, nor counsel against the *Lord*."

A New Selection of Hymns, especially adapted to Public Worship, and intended as a Supplement to Dr. Watts's Psalms and Hymns. Wightman and Co.

A Selection of Hymns, including a great number of Originals. By John Rippon, D. D. The Twenty-seventh Edition: with about 150 additional hymns, and the names of the Tunes adapted to most of them. Sold by the Author, No. 17, New Kent Road, and by Wightman and Co.

"THE New Selection of Hymns"* is introduced to the notice of our churches by a *modest* preface, in which the Editors state, that "the greater number of the hymns have been selected from Doddridge, Steele, Beddome, Cowper, Newton, and others." It appears, too, that more than two hundred and sixty of them are found in Dr. Rippon's Selection! Mr. Montgomery has allowed them to insert some of his published compositions; and in addition, they are selected from Kirke White, Bishop Heber, Mrs. Barbauld! Dryden! Sternhold and Hopkins, and Tate and Brady: there are also a few original hymns, of various degrees of poetical merit; those which are anonymous are of a very *humble* rank. It is, indeed, on very slight pretensions, that the title-page proclaims, "Behold this is *new!*"

The Editors say, "If they have not succeeded to the extent of their wishes, they yet hope that this collection will be found to contain less that is objectionable, and more that a correct judgment will approve, than almost any other hymn-book yet published." And again, "We believe that a careful examination of its contents will justify us when we say, that it will be found equal, if not superior, to any collection of hymns now in general use.†"

That the Editors who have compiled this New Selection "especially adapted for the churches of the Baptist denomination," should have a high opinion of it, is not very wonderful; but we confess that, after "a careful examination of its contents," we differ from them widely in our opinion of its character. Still, however, we should not have attempted to disturb the self-complacency of these gentlemen, who compose "the" self-appointed "Committee," had they not seemed (we do not say they designed) to convey an invidous comparison, by the remarks we have quoted, between their Selection and that of Dr. Rippon; and had they not apparently intended to rival, and if possible to supersede, the admirable hymn-book which for many years has been so generally used in the Baptist churches.

Now, so far are we from considering the new Selection to be superior, that we do not hesitate in declaring it as our firm and impartial conviction, that it is inferior, very inferior, to its predecessor. So strong is our feeling on this subject, that we should certainly consider it as a matter for lamentation, should any of our congregations adopt it instead of that which has obtained such high approbation, and which we understand has been purchased in this country to the amount of more than *two hundred thousand copies;* to say nothing of the numerous American editions.

It will be expected we should produce proof of our opinion as to the *inferiority* of this hymn-book to that of Dr. Rippon. We say nothing of its comparative merit in regard to "the combination of harmonious versification with correct sentiment and devotional feeling;" nor of its having fewer hymns; nor of its possessing a far less variety of subjects on many topics of peculiar interest—such as, "On the Choice of Deacons," "On a Birth-day," "On a Marriage day," &c. &c. But our grand reason is, that in this new Selection, many most important doctrinal topics are not distinctly introduced; we do not say, which it should seem have been carefully excluded. In the Index to Dr. Rippon's Selection, we find the terms "Effectual Calling," "Moral and Ceremonial Law," "Justification," and other important doctrines, but the new Selection has no notice of those subjects!

* There is a singular discrepancy in the title-page and the running title; in the former the *indefinite*, and in the latter the *definite article* is employed.

† Circular Letter.

Being, as we deem, *sound* Calvinists, we cordially approve of the succinct and concise declaration of their sentiments which our forefathers made in 1688, in which they represent themselves as "holding the doctrines of Personal Election and Final Perseverance," &c. These topics are but sparingly introduced. As old-fashioned *Trinitarians*, also, we are not satisfied: the Doxologies, compared with Dr. Rippon's, are poor indeed. "The *old* is better."

In order to ascertain by an easy process the comparative excellences of the two volumes, let any person compare the *index* of each as to the *titles* of the hymns, and the Scriptures on which they are founded. We really wonder, considering the wide and extensive field of poetry which the Editors might have traversed, and as with no very sparing hand too they have plucked from their neighbour's garden, that they have not produced a far better and much less exceptionable work. Even admitting the editions to be rather cheaper than those of Dr. Rippon, (and paper as well as labour are cheaper than they were,) or that the profits (should there be any) will be bestowed on the poor, we cannot by any means give our influence to recommend, and thereby promote the circulation of a book, when by so doing we might contribute towards, in any degree, excluding such important subjects as those above enumerated from our sacred and social psalmody.

Since writing the above remarks, we find that Dr. Rippon has published a new edition, the twenty-seventh, of his Selection of Hymns. In this will be found, *without any advance of price*, about one hundred and fifty additional hymns, original and selected, interspersed so that the order of the hymns and pages is not disturbed.—Many of these consist of Doxologies (ascriptions of praise to all the Persons in the Trinity), in various metres. To prevent the necessity of purchasing the new editions for the sake of obtaining the new hymns, Dr. R. has published *them* in a separate volume, amounting to about one hundred pages of letter-press: these are sold by all the booksellers.

We do not hesitate in saying, that the present edition, containing 800 hymns, is so superior to every other Appendix to Dr. Watts's Psalms and Hymns, both as to merit and price, as to stand unrivalled; and we feel persuaded it will be for a long period, the hymn-book of the Baptist congregations.

LITERARY RECORD.

New Publications.

1. *Scripture Harmony; or the Bible Textuary: including a Precept, Prayer, and Promise for every day in the year. Selected and arranged in their present form, to shew the connection existing between them, and intended to be committed to memory as an auxiliary to improvement in Scriptural knowledge.* pp. xii. 110. London: Longman and Co.; Birmingham: J. C. Barlow.

We can safely recommend this little book, as constructed on a good and well executed plan. It is very neatly printed, which in works of this kind is a matter of no small importance. All who wish to improve themselves in an acquaintance with the Scriptures, by an easy and interesting mode, should procure this volume.

2. *Twelve Sermons on the Abrogation of the Moral Law. By the Rev. Robert Harkness, Carne.*

3. *Rev. G. Mutter's Funeral Sermon for Mrs. Williams of Homerton.*

4. *A New Edition of the Rev. Augustus Montague Toplady's Works; with Life, Portrait, and Facsimile of his Handwriting.* 6 vols. 12mo.

5. *Six Sermons on Isaiah* ix. 6. *or Jesus Christ set forth as most Wonderful in the Constitution of his Person and Discharge of his Offices, &c. By the Rev. William Notcutt, formerly Congregational Minister at Ipswich. Edited by E. Davies.* 12mo. 1s. 6d.

6. *Sermons intended for the use of Families or to be read in Villages. By the Rev. W. Garthwaite.* 1 vol. 8vo. 7s. 6d. bds.

7. *The Motherless Family; or Maternal Influence displayed. By Esther Copley, (late Hewlett,) Author of "Cottage Comforts," etc.* In 18mo. 1s.

8. *A New and Improved Edition of Psalms and Hymns. Edited by the Rev. Thomas Willcocks.*

In the Press.

A Refutation of the Doctrines of the Hypostatical Union of the two Natures in Jesus Christ, and of his Eternal Sonship, as both those doctrines are advocated by the Rev. Richard Watson, and the former by Dr. Adam Clarke: with critical remarks on the most popular errors relative to the mode of the Divine existence by a Trinity in Unity; and a development of the true identification of the Divine Logos with human nature, as revealed in the Scriptures. In a series of Letters addressed to the President of the Wesleyan Conference. By Sam. Tucker, V. D. M.

A Disertation on the Priesthood of Christ. By the Rev. John Wilson, of Montrose.

A new edition of the Memoirs of the Life and Character of Mrs. Sarah Savage, eldest daughter of the Rev. P. Henry, A.M. with additions by J. B. Williams, Esq. F.S.A. and a recommendatory preface by the Rev. W. Jay, of Bath. 12mo.

A Defence of the Scripture Doctrine respecting the Second Advent of Christ, from the erroneous representations of modern Millenarians, by the Rev. Dr. Hamilton, of Strathblane, will appear early in September.

The Family Monitor; or a Help to Domestic Happiness. By the Rev. John Angell James. 12mo.

An Inquiry into the Popular Notion of an Unoriginated, Infinite and Eternal Prescience: for the purpose of ascertaining whether that doctrine be supported by the Dictates of Reason and the Writings of the Old and New Testaments: with Preface containing a Dialogue between the Author and one of his readers. By the Rev. James Jones.

To be published at the close of the present year, in two vols. 8vo. price 21s. extra boards, Essays on the Principles of Morality, and on the Private and Political Rights and Obligations of Mankind. By the late Jonathan Dymond, Author of an "Inquiry into the Accordancy of War with the Principles of Christianity," &c.

Fisher's Grand National Improvements, or Picturesque Beauties of the British Empire in the Nineteenth Century; commencing with Liverpool, Manchester, &c. in the county palatine of Lancaster. The literary department by W. H. Pyne, Esq. and others; the graphic, by and under the superintendence of Mr. Robert Wallis. The Drawings will be taken on the spot by Messrs. George Pyne, Charles Claud Pyne, Austin, Williamson, and other eminent Painters.

GLEANINGS.

BAPTISM BY IMMERSION, IN THE CHURCH OF ENGLAND.

(From the Leicester Herald.)

On Sunday last (Aug. 23), at St. Martin's church, in this town, Mr. John Butler, druggist, living in Wharf-street, was publicly baptized, by *immersion*, by the Rev. E. T. Vaughan, the vicar. The request being somewhat singular, together with the performance of the ceremony, not having, we understand, taken place for two hundred years before in that church, we are induced to give the particulars.

The candidate, Butler, it appears, is in the habit of attending the ministry of the Rev. E. T. Vaughan, at St. Martin's church; never having been baptized according to the manner of the Establishment, he has had some qualms of conscience of late on the subject, and in order to learn whether sprinkling or dipping was the proper mode, has had recourse to all the modern writers on the controversy; when he came to the conclusion that immersion was the scriptural mode of performing this "outward sign of an inward and spiritual grace," and he applied to the Rev. E. T. Vaughan to perform

the ceremony. The worthy vicar, we are informed, felt rather astonished at his request, and demanded some time to think of the subject, as the way he wished the ceremony to be performed was quite new to him. The Lord Bishop of the diocese (Lincoln) having held his visitation in this town the week before last, the worthy divine named the subject to him, who replied, that if the individual wished it, he had better perform the ceremony.

Accordingly, last Sunday morning, to use the words of the Rev. E. T. Vaughan, this "imposing ceremony" took place. Long before it began, the avenues leading to the font were crowded, and the church altogether presented a fuller attendance than usual. At the conclusion of the second lesson, and while the congregation were singing "Rock of Ages cleft for me," the Rev. Divine walked to the font, attended by the candidate and his sureties, where was placed a large tub, made for the purpose, about seven feet in length and three feet in height, of an oblong shape, and containing about one hundred gallons of water. The minister having read the service for the public baptism of such as are of riper years, proceeded to immerse the candidate, who, having taken off his coat, ascended three steps, which were placed at the end of the tub, got into the water, and walked to the end, when the clergyman immersed this individual who had "renounced the devil and all his works." Several prayers followed, appointed for the occasion, and the "imposing ceremony" terminated. The Rev. E. T. Vaughan afterwards preached an excellent sermon on the subject, from Col. ii. 11, 12.

We have been rather prolix in our statement, owing in some measure to the singularity of the ceremony being performed in the Establishment, for which we hope our readers will pardon us. This is another proof, if proof were wanting, of the liberality of our Church.

Remarks.

The most able writer on infant baptism of the ministers of the Established Church, was the Rev. Dr. Wall, Vicar of Shoreham in Kent. He published a thick quarto on the subject at the beginning of the last century, and received the thanks of the Convocation for his performance. A few quotations from this learned work, as to the ancient manner of baptizing by immersion in the English Church, may not be unappropriate at this time, for the information of the members of that church. In Chapter IX. Part 2. entitled, "Of the most ancient Rites of Baptism," for the purpose of shewing that "dipping was ordinarily used in baptism," the Doctor says, "It was the custom of every church of Christians to require adult persons that were to be baptized, to spend some time in prayer and fasting before their entrance into that holy covenant, that they might come with greater seriousness and stedfastness of resolution to the sacrament thereof; and the church did use to fast with them and for them.

"Their general and ordinary way was to baptize by immersion, or dipping the person, whether it were an infant, or grown man or woman, into the water. This is so plain and clear by an infinite number of passages, that as we cannot but pity the weak endeavours of such pædobaptists as would maintain the negative of it, so also we ought to disarm and shew a dislike of the profane scoffs which some people give to the *English* antipædobaptists, merely for their use of dipping. 'Tis one thing to maintain that that circumstance is not absolutely necesary to the essence of baptism, and another to go about to represent it as ridiculous and foolish, or as shameful and indecent; when it was in all probability the way in which our blessed Saviour, and for certain was the most usual and ordinary way by which the ancient Christians did receive their baptism."

"Before the Christian religion was so far encouraged as to have churches built for its service, they baptized in any river, pond," &c. So Tertullian says, "It is all one whether one be crished in the sea or in a pond, in a fountain or in a river, in a standing or a running water; nor is there any difference between those that John baptized in Jordan, and those that Peter baptized in the river Tiber. But when they came to have churches, one part of the church, or place nigh the church, called the baptistery, was employed to this use, and had a cistern, font, or pond, large enough for several to go into the water, divided into two parts by a partition, one for the men, and the other for the women, for the ordinary baptisms." p. 463, second edition.

"By history, it appears that the cold climates held the custom of dipping as long as any; for *England*, which is one of the coldest, was one of the latest that admitted this alteration from the ordinary way. Erasmus says, 'With us (the Dutch) they have the water poured on 'em: in *England* they are dipt.' This is good authority for so late as the time of Henry VIII. at which time he lived in England. And I produced before (15) a passage out of a Convocation in that king's reign, which also shews that the general custom in *England* then was to dip infants, and it continued so for two reigns more." p. 467.

"In *England* there seems to have been some priests, so early as the year 816, that

attempted to bring in the use of baptism by effusion in the public administration ; for *Spelman* recites a canon of a Council in that year :—'Let the priests know, that when they administer holy baptism, they must not pour the water on the head of the infants; but they must always be dipt in the font. As the Son of God gave his own example to all believers, when he was thrice dipt in the waters of Jordan, so it is necessary by order to be kept and used.'" p. 469.

"The offices or liturgies for public baptism in the church of England, did all along, so far as I can learn, enjoin dipping, without any mention of pouring or sprinkling. The *Manuale ad usum Sarum*, printed 1530, the 21st of Henry VIII. orders thus for the public baptisms :—'Then let the priest take the child, and having asked the name, baptize him by dipping him in the water thrice,' &c. And *John Frith*, writing in the year 1533 a treatise of baptism, calls the outward part of it *the plunging down in the water, and lifting up again*; which he often mentions, without ever mentioning pouring or sprinkling." p. 469.

"What has been said of the custom of pouring or sprinkling of water in the ordinary use of baptism, is to be understood only in reference to these western parts of Europe ; for it is used ordinarily no where else. The Greek church, in all the branches of it, does still use *immersion*; and they hardly count a child, except in case of sickness, well baptized without it. And so do all other Christians in the world except the Latins. That, which I hinted before, is a rule that does not fail in any particular that I know of, viz. all the nations of Christians that now do, or formerly did, submit to the authority of the Bishop of Rome, do ordinarily baptize their infants by pouring or sprinkling. And though the *English* received not this custom till after the decay of popery, yet they have since received it from those neighbour nations as had begun it in the time of the Pope's power. But all other Christians in the world, who never owned the Pope's power, do, and ever did, dip their infants in the ordinary use." p. 477.

Speaking of the year 1661, Dr. Wall says, "It was by reason of the increase which had been of this opinion [the Baptists], that the Convocation which sat presently after the restoration of king Charles II. when they made a review of *the Book of Common Prayer*, found it necessary to add to it *an Office* for the baptism of those who, having been born in those times, had not yet been baptized ; whereof there were many who were now grown too old to be baptized as infants, and ought to make profession of their own faith. They give in the preface to the said book an account of the occasion which made that necessary then, though not formerly, in these words ;—'*Together with the baptism of those of riper years, which although not so necessary when the former book was compiled; yet by the growth of Anabaptism, through the licentiousness of the late times, crept in among us, is now become necessary.*'" Part II. p. 427.

From the above quotations, it is undeniable that the original and universal practice of the Church of England, in regard to baptism, was immersion, and that what is now designated a "singular ceremony," was at one period a common occurrence. Why, else, should the Office for the Baptism *(immersion)* of those persons of riper years, have been provided in the church ? It will be remarkable, but not impossible, should a church distinguished for its *liberality!* return to its ancient use of cisterns and baptisteries ; but then, we conclude, the minister as well as the candidate, will "both go down into the water."

INTELLIGENCE.

DOMESTIC.

Recent Deaths.

Died on Saturday, August 23, Elizabeth Maynard, the beloved wife of Mr. Isaac Maynard, of Walworth, aged 36. She was the eldest daughter of Mr. Thomas Young, of his Majesty's Customs, and has left three children, whose tender ages render them unconscious of their loss.

Died on Thursday, August 28, Mrs. Sarah Young, at Stepney Green, aged 61. She was the beloved wife of Mr. Thomas Young, above mentioned, and the venerable mother of Mrs. Maynard. After the lapse of five days only, she was called to meet her ami-

able daughter in that blest world, into which death cannot enter.

Mrs. Maynard was buried on Friday, August 29, in the ground adjoining to the Baptist Meeting-house at Bow; and Mrs. Young was buried in the same grave on the following Wednesday, Sept. 3.

Dr. Newman preached a funeral sermon for both, on Lord's day afternoon, Sept. 7, from Ps. cxvi. 7. "*Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee.*" On this solemn and affecting occasion, a great number of friends came to testify their affectionate respect for the memory of the deceased, and their cordial sympathy with the mourning relatives.

Died, after a short illness, on Lord's day morning, August 31, 1828, aged 46, Mr. George Eason, an useful member and a valuable deacon of the Baptist church at Yeovil, Somerset.

His head was so affected by disease, that he was unable to give any dying testimony to the value and supporting influence of religion; but his christian course bore witness to his life of faith on the Son of God, so that "to die was gain."

A widow and four small children, together with an afflicted church and a numerous circle of friends, deplore his loss.

His departure was improved by his bereaved pastor, on the Lord's day following, from Rev. xiv. 13. "*And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours, and their works do follow them.*" J. M. C.

LONDON BAPTIST BUILDING FUND.

The Committee of the London Baptist Building Fund having been under the painful necessity of rejecting some cases applying for assistance, on the ground of improper and insecure trust deeds, have been requested to publish in the Magazines, for the advantage of country churches, the form of such a trust deed as would be satisfactory. But it is obvious that deeds must necessarily vary, according to the nature and tenure of the property; and that whatever form is given, it will be still indispensable to employ a professional gentleman in their preparation: it is therefore considered that the following particulars, relative to the most material and important points, will be sufficient, and preferable to any *form* that could be given.

I. All grants and assignments to be by deed, *indented.*

II. In case the property is leasehold, the trusts must *not* be inserted in the lease; but a lease in common form should be executed by the lessor to some one person as lessee; and that lessee should execute an assignment to the trustees, in which assignment the trusts must be inserted.

III. The grantor or assignor to execute the deed in the presence of *two* witnesses.

IV. The grant or assignment to be enrolled *in Chancery* within *six calendar months* from the date.

V. The appointment of pastor or minister to be vested in the members of the church.

VI. The appointment of new trustees to be vested in the members of the church.

VII. The religious tenets to be correctly described.

The statute against Mortmain (9 Geo. II. c. 36.) enacts, that no manors, lands, tenements, or other hereditaments, nor any sum of money, or other personal estate whatsoever, to be laid out in the purchase of lands, tenements, or hereditaments, shall be in any ways granted, conveyed, or settled in trust for any *charitable uses* whatsoever, * unless such conveyance be made by *deed* INDENTED, *sealed and delivered in the presence of* TWO *or more credible witnesses*, twelve calendar months at least before the death of the donor or grantor, *and be enrolled in* CHANCERY WITHIN SIX CALENDAR MONTHS *next after the execution* thereof; and unless the same be made to take effect immediately, *and be without any power of revocation, reservation, trust, or condition whatsoever, for the benefit of the grantor* or any person claiming under him. † And *all gifts, grants, or conveyances for charitable uses, made in any other manner, are declared to* be absolutely null and void. ‡

Since the formation of the London Baptist Building Fund, many trust deeds have been laid before the Committee which were not conformable to this statute. In one instance the trust deed was not *indented;* in another there was only *one witness* to the execution of the deed by the grantor; in several cases the trusts were inserted in the *lease;* and in many others the deeds were *not enrolled* within the time specified. It is proper to add, that most of the churches whose cases had been so rejected, have since obtained new and satisfactory deeds.

The Committee consider it to be their duty to reject a case, if the trust deed vests the *appointment* of the pastor or minister in the trustees—empowers them to *appoint* their own successors—or gives them the *control*

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* A grant for the purpose of supporting a chapel for public worship among Protestant Dissenters, is for a *charitable use* within the meaning of the statute.

† Section 1. ‡ Section 3.

over any trust, or other monies, or property belonging to the church. Such power of appointment and control ought to be in the *members* of the church.

W. PAXON.

9, Gray's Inn Terrace, London.

ABERGAVENNY ACADEMY.

On Wednesday, September 3, the annual meeting of the Welsh and English Baptist Education Society at Abergavenny, was held in the Baptist meeting-house, Frogmore-street.

At eleven, A.M. public service was commenced, by reading the Scriptures and prayer, by Rev. R. Davies, Monmouth; the Rev. I Mann, A. M. Mazepond, London, delivered a most impressive sermon from Acts xviii. 26; and concluded in prayer:—after which the members of the Society retired to the vestry, to transact the business of the meeting.

This Institution was formed in 1807, and its objects are to lead young men designed for the Christian ministry from the Principality, into a thorough grammatical acquaintance with the English language, initiate them into the classics, improve them in their native tongue, aid them in their theological pursuits, and so far as time and opportunity are afforded, furnish them with the elements of general knowledge.

This Society has no funds, but depends entirely for support upon congregational collections, and a few individual subscriptions, a foundation at all times precarious, but through the good hand of God upon it, and the kindness of friends both in England and Wales, it has been supported hitherto, and enabled to extend its important advantages to upwards of sixty young men, most of whom at this time are reputably and efficiently discharging the pastoral functions in different parts.

There are now eight students enjoying the benefits of the Institution, and very desirable would it be if the finances allowed of an increase of their number, but without a much larger support than is at present realized, such augmentation is impracticable.

Donations and subscriptions in aid of the Society are received by the Rev. M. Thomas, Abergavenny, President; W. Conway, Esq. Pontnewydd, Treasurer; Rev. D. Phillips, Caerleon; and Mr. J. Tozer, Abergavenny, Secretaries. Also in London, by S. Marshall, Esq. High Holborn; Rev. J. Ivimey, 51, Devonshire Street, Queen Square, and Rev. T. Thomas, 36, Hunter Street, Brunswick Square.

ASSOCIATIONS.

BEDFORDSHIRE.

The Fourteenth Anniversary of the Bedfordshire Association of Baptist Churches was held at Steventon on Wednesday the 7th of May 1828. In the morning the Rev. S. Hillyard of Bedford read and prayed. Brother Middleditch preached from Isaiah ix. 7; Brother Holloway from 2 Kings iv. 26; Rev. C. Vorley of Carlton concluded with prayer. In the afternoon Brother Beetham prayed The business of the Association was attended to and the letters from the churches were read The Circular Letter by Brother Fordham, was read and ordered to be printed. The next Association to be holden at Blunham on the first Wednesday in May 1829. Brethren Cuttress and Hinde to preach. Brother Hinde to write the next Circular Letter "On the Duty of Christians to seek the Prosperity of the Churches and Congregations with which they are respectively connected."

In the evening the Rev. E. Manning of Gamlingay prayed. Brother Fordham preached from Isaiah lxii. 1. and concluded the interesting services of the day with prayer.

ORDINATIONS, &c.

CRAYFORD.

April 29, 1828, the Rev. John Blakeman, (late of Sheerness) was publicly set apart to the pastoral office, over the Baptist Church, Crayford, Kent. Rev. I. Mann, A.M. of Maze Pond, read the Scriptures and prayed; Rev. J. Rogers of Eynsford stated the principles of dissent, and received the confession of faith. Rev. J. Ivimey implored a blessing on the minister; Dr. Newman of Bow addressed the minister from 2 Tim. iv. 22. "The Lord Jesus Christ be with thy spirit." Rev. I. Mann, A.M. addressed the people from 1 Cor. xvi. 10. and the Rev. J. Ivimey preached in the evening. Prayers were offered by Messrs. James of Woolwich and Harris of Dartford (Indep.) Mills of Gravesend, and Davis late of Crayford.

LOUGHBOROUGH.

On July 16, the Rev. Isaac New, late a Student of Bradford Academy, was publicly set apart to the pastoral office over the Particular Baptist Church, Loughborough, Leicestershire. The Rev. Thomas Steven-

son, General Baptist, read and prayed ; the Rev. B. Godwin, Classical Tutor of Bradford Academy, stated the nature of a gospel church, and asked the questions ; the Rev. J. Jarman of Nottingham offered the ordination prayer, and the Rev. Dr. Steadman with his usual energy delivered a very impressive charge from Acts xx. 19. and the Rev. C. Larom of Sheffield, (Mr. New's pastor) preached to the people from Phil. iv. 3. the Rev. W. Hawkins of Derby read the hymns, and the Rev. W. Liddell of Hallaton concluded.

In the evening the Rev. J. Edwards of Shipley in Yorkshire preached a very excellent sermon from Heb. vii. 21.

MUCKWORTHY, DEVON.

July 30, 1828, Alexander Facy was set apart as pastor of the Baptist church of Muckworthy, Devon. Brother Metters, of Sheepwash, read the 3d chapter of the 1st of Timothy, and prayed ; brother May, of Croyde, delivered the introductory address, asked the usual questions, and received Mr. Facy's confession of faith ; brother Thorne, of Newton, prayed the ordination prayer ; brother Pulsford, of Torrington, gave the charge, from 1 Tim. iv. 15, 16; brother May addressed the people from Ps. cxviii. 25 ; and brother Pulsford closed in prayer.

TUNBRIDGE.

On Thursday, the 21st of August, 1828, the Rev. Robert Kemp (late of Staplehurst) was publicly recognised as the pastor of the Congregational Church, Tunbridge. The Rev. T. Shirley of Sevenoaks read the Scriptures and prayed ; the Rev. J. Slatterie of Chatham described the nature of a Christian church ; the Rev. S. Gurteen of Canterbury proposed the questions ; the Rev. E. Jinkings of Maidstone offered solemn and fervent prayer for a blessing to rest upon the union ; the Rev. Dr. Harris, Theological Tutor of Highbury College, delivered a very faithful and affectionate address to the minister and congregation ; and the Rev. J. Finley of Tunbridge Wells concluded the solemn and interesting services of the morning by prayer.

In the afternoon the ministers and friends dined at the Town Hall (which was kindly lent for that pursose by the Lord of the Manor,) upon which occasion several interesting speeches were made by Dr. Harris, Messrs. Gurteen, Slatterie, Sharp, Shirley, Thomas Thompson, Esq. &c. The greatest harmony prevailed and the friends were constrained to exclaim "Behold how good and how pleasant it is for brethren to dwell together in unity."

The Rev. T. Sharp, M.A. of Woolwich preached in the evening, and the Rev. W. Davis of Hastings preached on the preceding evening. The Rev. Messrs. West of Town Sutton, Broady of Bessels Green, Mole of Tunbridge Wells, Lewis of Chatham and Harris of Penshurst conducted the remaining devotional services.

MILTON.

On Wednesday, Sept. 3, Mr. T. Marriot was set apart to the pastoral office over the church of Christ at Milton, Northamptonshire ; when Mr. Knowles of Hackleton commenced the service by reading and prayer ; Mr. Barker of Towcester delivered the introductory discourse, and asked the usual questions ; Mr. Clarke of Weston-by-Weedon offered up the ordination prayer : Mr. Wheeler of Bugbrooke gave the charge from Isa. vi. 8. last clause ; Mr. Gray of Northampton addressed the church from 1 Cor. xvi. 10. and Mr. Foskit of Blisworth concluded the service.

In the evening Mr. Jayne of Road began by prayer, and Mr. Mursell, of Leicester, preached from John i. 18. and concluded the services of the day.

ABERGAVENNY.

On Thursday July 3, 1828, a new Meeting-house for the Baptist Denomination, was opened for Divine worship in the Town of Abergavenny, Monmouthshire.

In the morning, Rev. W. Williams of Ryeford, commenced with reading and prayer ; and Rev. Dr. Steadman of Bradford Academy, preached from Phil. i. 18. In the afternoon, Rev. E. Jones of Pontypool commenced with prayer ; and Rev. J. Edwards, of Shipley, preached from Zec. xiv. 6, 7. In the evening, Rev. Dr. Steadman preached from Isaiah xxxii. 15.

The services of the day, it is hoped, were profitable to many, as they were assuredly interesting to all present.

On the next Lord's-day eighteen persons were formed into a church by Dr. Steadman, who delivered to them a very interesting address, and administered the ordinance of the sacred supper.

"The work of our hands establish thou it."

NEW MILFORD.

On Wednesday the 27th of August last, was opened a new place of worship for the use of the Baptist denomination in the town of New Milford, Pembrokeshire, South Wales. On the preceding evening the Rev. D. Davies (blind) of Swansea, introduced

the service by relating a portion of the Scriptures and praying. A brief and an appropriate address on the nature of a Gospel church, was delivered by the Rev. T. H. Thomas of Molęston; which was followed by a public recognition of a new church to meet in this place, composed of thirty-six members; several of whom had been baptized here during the last two years, and the rest were regnlarly dismissed from the surrounding churches. Brother Shem Evans was chosen and appointed as the stated pastor of this church. Afterwards the Rev. H. Davies of Slangloffan delivered a suitable charge urging to Christian duties and Church fellowship, founded on Eph. v. 2. and concluded in prayer the interesting service of the evening.

Wednesday morning at 8 o'clock, a sermon was preached *in Welsh* by the Rev. J. Morgan of Blaenffoes, from Num. xiv. 24. On the other three opportunities of the day the following ministers preached. Rev. T. H. Thomas, Moleston, (Isaiah xl. 31.) Rev. D. Davies, Swansea, (Luke xv. 7.) Messrs. T. Daniel and R. Glanvill, late students in Abergavenny Academy, (Rom. vi. 23. and Zech. iv. 10.) Rev. J. Richards, Fishguard, (Heb. xiii. 14.) and again Rev. D. Davies Swansea, (Isaiah xxxiii. 3.) Besides the above, the following engaged in the devotional services: Rev. W. Warlors (Independent) of Milford; Rev. D. Phillips, Penuel; H. Edwards, Carew, and G. D'Evereux, Bethany. The Rev. D. Davies, Swansea, preached here again on the following Sabbath, and more interesting and affecting opportunities were seldom witnessed in any place, and it is hoped that lasting benefits will follow.

The collections made at the close of the different services towards the expences of the building amounted to 16*l.* and this was considerable when it is remembered that more than 30*l.* had been previously subscribed in the town towards the erection of this Meeting-house, and that its immediate friends are for the most part of the poorest class. The building, measuring 40 feet by 25 in the clear, including a spacious gallery at one end, and comfortably finished, has not cost more than 220*l.* which indeed is considered very cheap—but the low state of the church will require a speedy application to the religious public, for aid to remove the remaining debt.

NOTICES.

The Anniversary of the West Middlesex Missionary Union in aid of the Baptist Missionary Society, will be held on Thursday the 23d inst. at the Rev. C. Woollacott's Meeting-house, Romney Street, Horseferry Road, Westminster, when a Sermon will be preached in the morning by the Rev. Isaiah Birt. Service to begin at eleven o'clock. The public Meeting will be in the evening, the Chair to be taken at six o'clock.

The Annual Meeting of the Auxiliary Baptist Missionary Society for the county of Essex, will be held at Halstead, on Thursday morning, the 16th of October; when a Sermon will be preached by the Rev. Cornelius Elven, of Bury, immediately after which, the chair will be taken, and the various resolutions connected with the public business of the Society will be proposed. The Rev. J. Dyer, Secretary to the Parent Institution, is expected to preach on the Wednesday evening. And it is requested that the annual accounts, whether smaller or larger, of the congregations united in this Auxiliary, may be paid into the hands of the Treasurer at the general meeting.

The Anniversary of the Bristol Auxiliary to the Baptist Missionary Society, will be held on Tuesday, the 4th of November, and following days; when the Revs. Isaiah Birt, Carey, Swan, J. P. Mursell, and the Secretary of the Parent Society, are expected to engage in the services. Further particulars in next Magazine.

The new Baptist Chapel, Regent-street, City-road (opposite Pickford's wharfs), will be opened, by divine permission, on Thursday, Oct. 2, when Mr. Stevens, of Salem chapel, has engaged to preach in the morning; Dr. Andrews, of Walworth, in the afternoon; and Mr. Shenstone, of Alie-street, in the evening. Service to commence in the morning a quarter before eleven, in the afternoon a quarter before three, and in the evening at half-past six o'clock. Dinner and tea will be provided for those friends who can make it convenient to attend the remaining services. Collections will be made in aid of the funds for erecting the chapel.

William Liddell, late of Bradford Academy, having received an unanimous invitation from the church and congregation at Hallaton, Leicestershire, will be ordained (with divine permission) on Thursday the 23d October. The Rev. T. Morgan, Birmingham; J. Mack, Clipstone; J. K. Hall, Kettering; and J. P. Mursell, Leicester, have kindly promised to attend.

IRISH CHRONICLE,

OCTOBER, 1828.

The Committee of the Baptist Irish Society have never called upon the religious public for pecuniary aid, excepting when their funds have been unequal to meet the quarterly expenditure, or when the Treasurer has been actually in advance. This is the case at the present time; and to whom shall they appeal for help, but to those true friends of scriptural instruction in Ireland, who have always promptly answered to their call?

It may not be unsuitable to remind the Members of the Society, of some advice given by the late Rev. Andrew Fuller, at its commencement. In a letter addressed to Mr. Ivimey, as the Secretary, dated Kettering, April 22, 1814, he says, "*Be more anxious to do the work than to get money. If the work be done, and modestly and faithfully reported, money will come. We* (the Baptist Missionary Society) *have never had occasion to ask for money but once; namely, in* 1811, *which was a very expensive year, and our funds were considerably more than exhausted; and then all that we said may be seen on the blue cover of the Baptist Periodical Accounts, No. XXI. which more than answered the end.*"

The successive Committees which have from year to year conducted the affairs of the Society, have attempted to follow implicitly this advice of that wise and faithful servant of Christ. They hope they can adopt his language in another part of the same letter:—"*Money was one of the least of our concerns; we never doubted but that if, by the good hand of our God upon us, we could do the work, the friends of Christ would support us.*"

It is now more than fourteen years that the Society have acted upon these principles, and hitherto the results have followed. "The friends of Christ have supported us," and they have been enabled, not only to support, but to extend their operations, until the annual expenditure reaches nearly 3000*l.*; the whole of which is supplied by Assistant Societies, by donations, and subscriptions. The Committee feel that some extra exertions must henceforth be made, to enable their Treasurer to meet the demands made upon him, as it is unreasonable to expect him to be much in advance at any time, as it is well known he has nothing but the public liberality as his guarantee.

For the purpose of reminding the pastors of our churches of the original plan proposed for the permanent support of the Baptist Irish Society, the following extract of a letter from Mr. Fuller to Mr. Burls is given, dated Kettering, May 12, 1814, and published in its first printed Address:—"*I had a letter to-day* (says Mr. F.) *from the Secretary of the Auxiliary Society of the Prescott-street Congregation, who says they have lately paid you* 40*l. requesting my opinion of their giving* ONE-THIRD OF THEIR FUNDS *to the new Hibernian Society. I certainly can have no objection. It is what we shall do ourselves in* KETTERING *Auxiliary Society, and what has been done already at* OLNEY."

The Irish Society belongs to the Denomination, and, it is thought, has strong and legitimate claims upon it for support; it is therefore hoped that the republication of the above extract will induce other congregations besides those which have always acted according to that principle, to send the Treasurer annually that proportion of what they collect for Missionary objects; the Committee will then have somewhat more to depend upon than they have at present, and the Secretaries (whose labours are entirely gratuitous) will be relieved from a heavy burden of anxiety which they now feel. It is intended in future to employ one or other of their Ministers to visit alternately the churches in the different parts of the kingdom, and the Committee will be greatly obliged if the pastors of the churches will correspond with the Secretaries, to make early arrangements

for such applications. Though they consider it proper thus to write, yet they do not despond, knowing "whose they are, and whom they serve;" but they know also, that if they expect to reap, they must plough and sow, according to that divine direction—"*Be not weary in well doing, for in due season ye shall reap, if ye faint not.*"

The two principal ends pursued by the Society, viz. *the Schools*, and the employment *of Readers of the Irish Scriptures*, ought to be brought before other persons than those of the Baptist Denomination, as objects which concern all friends to the Protestant cause in Ireland.

From Mr. Wm. Moore.

Sligo, August 12, 1828.

REV. SIR,

I POSTED my last from this place, and from that day to this I was not three days in one place, and had various opportunities of reading and conversing with people from different parts of five counties, many that never heard the Scriptures, and very many that heard and did not understand. However, the time is fast approaching when every tongue that opposes them they will silence, and surely we must soon look for the accomplishment of these promises, for since the first day the promise of the seed of the woman was made to this present instant, there never was such determined opposition against the Scriptures. I need not be enlarging, for probably all Europe has heard of the contest between light and darkness in this Gospel isle, and withal an isle of darkness; and is at that pitch that it would be hard to judge which would prevail, were it not for the promise that the Lord will consume the man of sin with the spirit of his mouth; and I have no doubt but he will use supernatural agents also, for blasphemy was never at the height it is now, no, not in the days of persecution. For if the forty-two months are ended, as some think they are, we have only to stand at our posts, and the Captain of our salvation will do the business at the instant the word is fulfilled. I am encouraging every one in their stations, and the feeble-minded, of which there are many, that think popery will prevail. No, they have no such promise in Old or New Testament.

All the contest I had since I came here is the following: what effect it will have I know not yet, but I write to shew the wiles and stratagems the priests use, even by the Scriptures, where they can get a sentence to wrest. Miss H., who is now in London, has two nieces here, who are, according to their age, not deficient in knowledge. A man who lives convenient, came to them, and told them that St. Peter was the rock that Christ built his church on, and whosoever was not built on that rock must perish, and defied them to prove to the contrary. They not having considered the subject, were thunderstruck, and told him they could not answer him, but would consult me when I would come. "That is what I want," said he; "tell him I will meet him next Sunday evening." When I called, they told me in great surprise that they could not answer him, and of his challenge to me. I told them I would meet him, but from circumstances I could not attend at the time appointed. He came, and not finding me, went off vauntingly, and told them I should meet him the following Sunday. I got the account, but could not attend; so he cried out that I dared not meet him, and it was the opinion of others also. But the third time I came. He did not wait to be sent for: he came with his wife and others. One of the young ladies opened the subject, that he said Peter was the rock that Christ built his church on. I said, "A very bad foundation he laid." They looked with surprise at me. "Why, (said he) is not Peter called a rock in the Testament?" "No, (said I) no where." Said he, "Did not Jesus say, thou art Peter, and on this rock I will build my church, &c.?" "Well friend, (said I) I will give you scope enough. Will you not admit there is great difference between *this* and *that*?" "Surely," said he. "Well, if he had built his church on Peter, he would have said, on *that* rock I will build my church; but the word is on *this* rock." But I promised to prove that Peter is no where called a rock: I shewed in the 1st chapter of John where Cephas is interpreted a *stone*, and that a rock is an immoveable thing, and a stone is a moveable thing. And in the Scriptures Jehovah is called the rock of ages, and three times in the 18th psalm he is called a rock, and three times in the 101st psalm. And in the 8th of Isaiah, that the Almighty has laid Jesus as "a stone of stumbling and a rock of offence." I read for them 1 Cor. iii. where Paul shews other foundation can no man lay than that which is laid; and said they in the wilderness drank of that *rock* that followed them, and that *rock* was Christ; with other passages. "So friend (said I), we must see the burden which *my* rock will bear, and that which *your* rock will bear; for if Peter is the rock which Christ built his church upon, that rock must bear all the sins that is laid

on it. So in the very night that the Lord was betrayed, when the great load was laid on him, his sweat was as great drops of blood falling to the ground. What was your rock doing then? Why, sleeping. So there was a shipwreck made of the church built on Peter at the first trial. Next, when Jesus was buffeted, scourged, and crowned with thorns, what was your rock doing? Why, he was cursing and swearing that he never knew him. But Peter, who was a lively stone in the building, though not the rock, after he was converted, does not leave us ignorant; for in the second chapter of his first epistle he shews you plainly that Jesus to *you* is a stone of stumbling and a rock of offence, for you plainly stumble at the *word*."

I said a great deal to them, but was myself surprised to find most of them, after the first onset, to be as meek as lambs; they listened, not making the smallest contradiction, nor appearing to have any doubt; and we parted as friendly and thankful as brothers. What the result will be I know not, but I hope there are many will be prepared to meet the storm, which is perhaps approaching. WM. MOORE.

From a person belonging to another Society.

To the Rev. Wm. Thomas.

Limerick, August 8, 1828.

REV. SIR,

Being persuaded of the zeal you manifest in the extension of spiritual knowledge in this benighted country, I proceed without ceremony to narrate a few of the many interesting circumstances relative to Kilkee, during a short stay I had there.

At my arrival, "there was no small stir about this way;" for Captain D. and Mr. Bushe, the latter a reader to the Baptist Society, addressed the night before a large concourse of people, who were partly inhabitants and partly strangers. I was introduced to Mr. Bushe, with whom I travelled to the work whereunto we were called; and Mr. Bushe being recognized by several who heard him before, they renewed their inquiry after truth. I was for a few days frequently appealed to for decision, and giving it according to *rule*, had often a pleasing effect; especially where ignorance did not too much prevail. Our lodgings and the shore were (in their own phrase) one continued scene of religious discourses and discussion. We have gained the confidence of the people more than might be expected, from the reception a Reader meets with in other places; all is mutual friendship. I have accompanied Captain D. to a school under the Baptist Society, which is only a few miles from Kilkee; and having learnt from Mr. Nash (the master thereof) that the priest endeavoured to establish a school upon the ruins of his. We heard the children read in Irish and in English the Scriptures, and translate them to admiration; their answers and views in what they read were correct. We found this poor man engaged in reading the Scriptures for a sick neighbour. One instance, in particular, I shall not omit, which occurred during our stay in the school: a young man came in and sat, to whom Mr. Nash gave an Irish Testament to read; he took and read it very fluently, and after a little conversation with Captain D. he promised him an Irish Testament, at which he was well pleased. I gave him also a Discussion Irish tract. The Captain and I had reason to conclude that there were many such persons in that neighbourhood, who, through the instrumentality of the master, could read the Irish Scriptures, and would also be desirous of having Irish Scriptures to read of their own.

We left this school under very pleasing feelings; upon which we resolved to visit the priest's school. Very soon we found ourselves in it, and upon examination, the contrast was the most striking possible. The children in this school that read knew not what they said; some children recited from memory a part of the Catechism in Irish, but did not know how to read either English or Irish. I hope Mr. Nash's school will prosper after a while, as the people cannot but be enabled very soon to appreciate its utility. I hope also that the good seed sown in Kilkee, will never be lost through human artifice, but that the Parthians, and Medes, and Elamites, &c. bearing the message of salvation (which they heard in their own tongue) to the different countries from which they came, might have a pleasing effect to the extension of the Saviour's kingdom, and to the breaking in sunder the shackles of superstition and error. And may the "still small voice" speak to them for ever, is the earnest wish of him who begs leave to subscribe himself your most obedient servant,

PAT. O'BRIEN.

From an Irish Scripture Reader.

Coolany, August 11, 1828.

REV. SIR,

For the last month I have witnessed Scripture reading employed among the Roman Catholics in this neighbourhood, with as much eagerness and attention as at any other period that I have noticed for a long time past; they assemble at mine and other places frequently for said purpose, and it is truly pleasing to witness with what force and propriety they apply some Scripture texts, and quotations from the Fathers. There are a few of them who continually

oppose the rest, although not clear in all things themselves; the doctrines of the church of Rome compared with the word of God is always the subject; and each supposing and insisting that they are severally in their turns right, not unfrequently refer to some person or persons present for a decision. This claim sends the whole of us back again to the Scriptures, to find proofs for our opinions.

A few days ago I took a tour to some of the country villages, to see if I could fall in with some who might be inclined to hear the word of life. I met with some in Creevan, read to them, and on my return passed through a large bog, south of this town, where most of the inhabitants get their turf. Little M. who has been taught in our Society's schools, particularly in Meemlogh, was one amongst them. When I sat down with a few of them, the rest assembled, and we had much conversation on religion, read several portions, to which they attentively listened; but little M. said to the people, "You have heard all that now; you do not say one word against it, and it is for reading and hearing such that the priest has denounced me. Can you blame me? Surely not." The people, without a dissenting voice, said that they should not be prevented hearing the Scriptures, nor be debarred the use of them, and that their clergy was totally wrong for so doing.

On last market day of this town, not less than eleven Roman Catholics at one time came to meet with me, to read and talk on several tenets of their church; four of these were what is supposed to be critics, and men among them who know their religion well. At or towards the end of our breaking up, one of them exclaimed to his fellows, "Have you a word at all—can you make no better defence?" "No," replied the other, "you see the Scriptures are quite against me." "Then," said the exclaimant very seriously, "'Tis very odd the clergy say the Scriptures are the word of God, and at the same time against our religion you find them. I know not what to say." Each of the four argued a while in his turn, and seemingly under a sense of serious feeling, except one, the only namesake of mine that calls to see me; he railed at me, and even vociferated, while his own associates rebuked him, and said, that so far from his having religion, the shadow of it did not appear.

*** The FOURTEENTH ANNUAL REPORT of the Society is printed, and will be sent to the contributors. Should any of these be neglected, they may obtain it by application to the Treasurer, or Secretaries.

CONTRIBUTIONS.

In the Chronicle for June, a sum was acknowledged as received by Mr. Burls from Bristol and Swansea of £17. The following were collected by Mrs. Phillips of Bristol, and transmitted by the Rev. Mr. Blundell:—

	£	s.	d.
Small Subscriptions at Bristol..	10	10	10
By Mrs. Jones, Chepstow.....	1	12	6
Received since by Mr. Ivimey.			
Subscriptions by Rev. Mr. Ayres, Keynsham.....	7	0	0
Rev. T. James, by Mr. Wait, of Woolwich.....	0	10	0
Mr. Lowther, by Rev. Mr. Pritchard,.....	1	0	0
Joseph Gurney, Esq.	10	10	0
Increase of Annual Sub.	1	1	0
W. B. Gurney, Esq. dtto.....	1	1	0
Female Aux. Soc. Bexley Heath, by Miss Waghorn.....	3	0	0
Collection at the Baptist Meeting, Northampton, by Rev. J. Holloway.....	12	3	4
From Fishguard, Pembrokeshire, by Mr. James Richards.....	3	0	0
Collected by Rev. J. P. Briscoe.			
Collection after a sermon at the Baptist Meeting-house at Lynn	4	6	0
Thos. Torr, Esq.....	1	1	0
Mrs. Davey, Norwich	1	0	0
Small sums by Mr. Caddy	0	6	6
Cambridge:—			
Miss Anne Gotobed	1	0	0
Miss Richardson	0	10	0
Mr. Adams	1	0	0
E. Foster, Esq.....	2	0	0
R. Foster, Esq.....	5	0	0
R. Simpson, Esq.....	1	0	0
A. G. Brimley	1	0	0
C. Geard	0	10	0
Miss Gotobed	0	10	0
C. Chapman, Newmarket.....	0	10	0
Remitted from Newbury, by the Rev. Mr. Welsh to Mr. Pritchard:—			
Miss Bunny	1	0	0
Mr. John Whitchurch	1	1	0
Mrs. Mereweather.....	0	5	0
Mr. Joseph Winter	0	5	0
Olney Penny Society, per Mr. Wilson	4	10	0
Mrs. Fletcher, per Mr. Cozens	1	1	0
Mrs. Dunken.....	1	1	0

Erratum in the last Chronicle.

Sums collected at Bedford, &c. &c.—instead of *eleven* read *fourteen* pounds.

Subscriptions received by W. Burls, Esq. 56, Lothbury, Treasurer; Rev. J. Ivimey, 51, Devonshire Street, Queen Square; and Rev. G. Pritchard, 10, Thornhaugh Street, gratuitous Secretaries.

MISSIONARY HERALD.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Missionary House, No. 6, Fen Court, Fenchurch Street, London : or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

BAPTIST MISSION.

FOREIGN INTELLIGENCE.

CALCUTTA.

From the Ninth Annual Report of the Auxiliary Missionary Society conducted by our brethren in this city, at their public meeting on the 30th of October last, we present the following extracts relating to native work at that station.

A short time after the departure of Mr. Yates, Mr. C. C. Aratoon was appointed to the office of pastor of the native church during the interval of Mr. Yates's absence. The duties of this office he has continued to discharge with assiduity and attention, and with much care for the spiritual welfare of his flock. The residence of two or three of the members being fixed at Howrah, and there being also others living there, who were desirous of church communion, it was deemed advisable to give them a dismissal, in order to form a branch church on that side of the river. They are now united under the care of Mr. Kirkpatrick, by whom the gospel and its ordinances are statedly administered. In consequence of this arrangement, the number of communicants in Calcutta has of course experienced a decrease. The Committee would feel happy, had it been diminished from no other cause. They judge it, however, to be their duty to add, that the church has been compelled to exclude from its communion one of the brethren who formerly occupied a useful and important station. Their sorrow under this circumstance is, however, somewhat mitigated, by recent signs of repentance, which induce them to indulge the hope, that ere long they may be permitted to rejoice over him, as one that was dead and is alive again, that was lost and is found. In addition to this, another instance of exclusion has occurred. A short time afterwards the individual was summoned into the world of spirits, leaving behind him, alas! but little ground for the consolatory reflection, that he has joined the company of the redeemed before the throne of God.

From the notice of these events, it is cheering to turn to those of an opposite description. In the midst of judgment God remembers mercy, and lest his servants should be swallowed up with over much sorrow, graciously vouchsafes to mingle comforts with their trials. An addition to the church has been granted of two females, one of Portuguese extraction, the other a Hindoo. There are also two or three inquirers, concerning whom they have hopes, one of whom stands as a candidate for baptism. The change of sentiment produced in this individual was, under the divine blessing, in a great measure brought about by her observing the superior conduct of some Christians who resided in the neighbourhood. The Committee would notice this circumstance, as affording a pleasing refutation of those attacks, which of late have been summarily made on the character of native converts. There are also two or three other inquirers concerning whom they have hopes.

The Committee have not unfrequently had their attention directed to the propriety of erecting, for the use of the native church, a more convenient and durable place of worship; and although nothing as yet has been attempted in the way of raising a fund for this object, they would express their hope, that in the ensuing year measures will be taken for its accomplishment.

In closing this part of their statement, the Committee beg to present their grateful acknowledgements to the Calcutta Bible Association, for their donation of a copy of Mr. Yates's Bengalee translation of the Book of Psalms to each of the members of the native church. They cannot but highly

esteem such a gift, convinced as they are of the necessity of an enlarged acquaintance with the word of truth, in order to the formation of the Christian character.

There are at present belonging to the Society four Bungalow chapels in Calcutta. Their situation differs somewhat from that stated in the last Report. The reason of this was as follows:—Some months ago, through the exertions of two or three young persons belonging to the Juvenile Society, a fund was raised for the purpose of erecting a native chapel at Baliah Ghaut; but in consequence of the removal of one of these friends from Calcutta, the object was laid aside, and the sum which had been raised was, with the consent of the contributors, transferred to this Society, for the building of a chapel for Hindoosthanee preaching. Their benevolent design has been since carried into effect, by the erection of a commodious place of worship in Jaun Bazar. After the completion of this chapel, the Society was in possession of more stations than with their present means could well be attended to; and the Rev. E. Ray, of the London Missionary Society, having taken up his residence immediately adjoining the place of worship in Bow Bazar, it was deemed advisable to make him an offer of it, on payment of its estimated value. This offer being accepted, the native chapel in Bow Bazar is now occupied by our Independent brethren.

During the past year, the message of salvation has been statedly and diligently proclaimed by Mr. Carapeit C. Aratoon, assisted by two younger brethren, who are candidates for missionary service, and a native Christian, formerly attached to the church at Dinagepore. Thus has the word of life reached the ears of multitudes of our fellow sinners, both Mussulmans and Hindoos. On several occasions very interesting conversations have occurred, which we trust may have been the means of conveying to the minds of the inquirers much information respecting the doctrines of revelation. And though as yet we hear not of their saving conversion to God, it will not be thought unreasonable to admit the hope, that in some instances it may have proved effectual to the accomplishment of this blessed purpose. The missionary who, in the midst of a vast and ever varying population, stands as the mouth of that wisdom which "crieth without, which uttereth her voice in the street, in the chief places of concourse," is as a fisherman who casts his net, but has it not in his power to wait and watch the result; or as the sower, who in the morning sows his seed, and in the evening withholds not his hand, knowing not which shall prosper, whether this or that.

To the preaching of the Gospel has been added an extensive distribution of the sacred Scriptures, and of tracts. It is pleasing to reflect, that the importance of this very easy and interesting mode of disseminating divine truth is daily increasing, in proportion to the more extended establishment of schools, and the impression thereby communicated in favour of the Christian religion.

The service mentioned in the former Report, as having been established at the Baptist Mission Press, has been continued, with some interruptions, to the present time. Many of the workmen have attended, and it is hoped not without benefit, one of their number having recently manifested a decided attention to the Gospel.

Letter from Mr. George Pearce to Mr. Dyer, dated Calcutta, March 4, 1828.

Some time having now elapsed since I last addressed you, I feel admonished of my duty, and delay no longer in discharging it. It gave me pain to learn that you did not receive my first letter, sent immediately after my arrival in this country, for which I cannot account, as it went by the same ship (the Duke of Lancaster) that conveyed one in safety to my father. You will be happy to learn that the cold season, which has lasted longer than usual, has proved exceedingly beneficial to my health, and enabled me to attend with pleasure to my various duties. The English and Bengalee school mentioned in my former communications, has yielded much encouragement, and continues to prosper; the present average of attendance is about 60. The industry of the boys is truly gratifying. In addition to daily attention to the school, I have not been unmindful of the instruction of the multitudes around me, and have at length, though in much weakness, commenced what I have so long ardently desired to do, the preaching of the Gospel among them. Not feeling myself sufficiently master of the language to deliver a regular discourse, I have preferred visiting them from house to house, seeking opportunities of collecting together small companies, and sitting down familiarly in the midst of them, to whom, by reading and conversation, I have on many occasions made known the word of God. On these occasions I have generally met with much civility, kindness, and attention, and have sometimes repeated my visits in consequence of earnest invitations. Now and then, however, the ignorance and enmity of the heart have been displayed when I have directed their minds to the Gospel, and I have been obliged to leave them, followed by sneers and evil language. Some little time ago, brother Carapeit and myself made a

little excursion into the country, partly for the purpose of reconnoitring, with a view to future labour, and partly to preach the Gospel. Having supplied ourselves with a good stock of the Scriptures and tracts, we took the road leading to Dumdum, a military station, distant from Calcutta about nine miles. Having proceeded to within two miles of this place, we observed a small village on our left, situated on a rising ground, in the midst of a group of large and tall trees. It resembled in appearance a fruitful island in the midst of the ocean, as the dark green foliage of the trees was strongly in contrast with the extended plain of ripe corn which surrounded it. Having found a path leading to the village, we bent our steps thither. This path was raised about a foot and a half above the level of the ground, as were all the paths that intersected the plain in different directions from village to village, a necessary measure, as the ground is covered with water several months in the year, to aid the cultivation of rice. These raised paths reminded me of some expressions in the Prophets, "Cast ye up, cast ye up, prepare the way;" and again, "To walk in paths, in a way not cast up." On entering the village we met two or three of the inhabitants, who, on our requesting them, kindly conducted us to the Mundul's or principal person's house. We were shewn into a large court, or farm yard, on one side of which were several stacks of rice that had just been brought from the adjoining fields; on another side stood a small temple, for the convenience of the family. We looked into it, but saw nothing of any idols. In the centre of the yard was the village school, seated on mats on the ground, and engaged in writing their lessons on the plaintain and tal leaves. They possessed no books of any kind.

While looking at the different things that attracted our attention, the master of the house made his appearance, and, as might be expected, seemed surprised at finding European strangers on his premises. We soon, however, made him acquainted with the object of our visit, when he requested us to seat ourselves, while he and his neighbours, who by this time amounted to a dozen, took their stations on the ground around us. After some little conversation, we read to them the greater part of a tract, entitled the Sure Refuge, the design of which is to shew the vanity of trusting in the Hindoo deities, and to lead the reader to the knowledge of Christ. As we proceeded, they seemed to listen with much attention, while the old man took the pains to explain it to the people around. The reading of the tract being finished, brother Carapeit addressed them for about half an hour, and before he had done the congregation had considerably increased, as the news of our visit had spread in the fields, and brought in the people from their work in all directions. The conduct of an old Brahmin, a relation of the Mundul's, who was also a Brahmin, particularly excited my attention, as it furnished a practical proof of the estimation in which their religion teaches them to hold Europeans, as unclean, and also that the villagers pay more attention to this than the natives, whose intercourse with the English is much greater. This man had requested us to present him with a book; we did so, but in attempting to put it into his hand, he withdrew it as the book approached him. It was necessary for us to drop it into his hands, or he would not have received it. We gave him two or three books, as he could read well; but he uniformly received them in this way. This excited on our part a little pleasantry; he seemed ashamed, and denied that we could pollute him, but took great care nevertheless that we did not touch him. On leaving this place, we distributed several copies of the Gospels and tracts; the people received them with apparent pleasure, and requested us to visit them again, which we hope to do shortly. Daylight had now nearly closed, and we returned home, gratified with our little journey.

Having recently witnessed another instance of that barbarous practice so common in this country, I cannot refrain from sending an account of it, hoping that it may be published, and tend to keep alive the minds of the British public to this subject. About a quarter of a mile from my residence is a ghaut, where in the compass of a year many a wretched female enters eternity through the flames. It is said to be held peculiarly sacred by the natives, and on this account it is frequented by them for this purpose from many miles around. Having been informed that a widow was about to burn, I lost no time in hastening to the spot, as I had never witnessed an instance of the kind before. When I arrived, I found the intelligence but too true. The pile was being prepared, the widow sat in a palanquin near the spot, and the body of the deceased husband laid at the edge of the water. I immediately made my way through the crowd to the palanquin. On my attempting to speak with the woman, her relatives at first made some attempts to hinder me. After some expostulation with them, they opened the shutters, and I addressed her. Her aspect altogether was indeed truly affecting. Her age appeared about fourteen years, her countenance indicated that she was under the influence of some intoxicating drug or liquor, and the answers which she returned to my questions, together with her wild demeanour, fully corroborated my suspicions. Finding it therefore to be of no

use to talk with her, I addressed myself to the bystanders, and particularly to those who seemed most engaged in the horrible work, and endeavoured to shew them the cruelty and sin of such conduct. My exertions were of no avail; they were madly bent upon their deed of death. It was, they said, their custom, their religion, and well pleasing to God. It is impossible to be conceived, except by those who witness these scenes, what furious zeal and determination actuate these murderers, for a better name they deserve not. The sun striking very hot, and there being no immediate signs of the burning taking place, I retired to a little distance, to obtain shelter under a tree. I had not stood here long, before the permission from the magistrate arrived for the immolation of the woman. The reading of this, with the putting of the usual questions, lasted about a quarter of an hour. When this was over, she was immediately conducted to the river side to perform her ablutions. After five minutes, the noise and motion of the crowd indicated her approach to the pile. I then left my retreat, and drew near. On her coming to the fatal spot, some person supplied her with a basket of sweetmeats. These, as she began to perambulate the pile, she scattered among the crowd, who were ready to tear each other to pieces in order to catch them as they fell. She had not proceeded more than half a dozen paces, before one of the Brahmins took her up in his arms, as though impatient of the slow progress she made, and carried her round the pile. Having gone once round, he laid her down upon it, and, oh, never shall I forget the inanity and unconsciousness of her dreadful fate that pervaded her countenance! A minute elapsed, and she laid herself down by the side of the corpse. At this instant several persons began to cover them with straw, flax, bamboos, and large pieces of wood. The multitude resounded Hurri Bol! the fire was applied, and I, filled with horror, hastily left the place. Alas! When will Britains cease to tolerate this diabolical custom? I must now conclude, hoping that the rich blessing of God will attend your labours, and those of the Society, to the salvation of millions of the human race from their ungodly deeds, and everlasting condemnation.

CEYLON.

The following letter, dated since the return of Mr. Chater from Bombay, has lately reached us.

Colombo, 24th March 1828.

It will no doubt be gratifying to you to see me once more writing to you from this place. We left Bombay 17th Feb. and had a pleasant voyage of fourteen days to Point de Galle. My health, I am happy to say, through a divine blessing, is most mercifully restored; and the health of my dear companion much improved. A vessel will soon leave this for England, but my school reports, cash account, &c. I fear will not be ready to send by her, for, as you may well suppose, I have much to do in putting things into order again after so long an absence from my station. But that I may make sure of this opportunity to send you the above information and such other general intelligence as I am able, I think it right in the first place to write this letter, and if I have time to prepare them, the other documents shall accompany it.

Through divine goodness the mission here has suffered but little from my absence. At the Grand Pass meeting-house the congregations, (which are never large) have been unusually small. Since my return, however, they have come up again to their former numbers. And the Pettah congregation has rather increased than diminished, and if we can possibly find the means to enlarge it, we must do it without delay. If this can be done, an increase of hearers may confidently be expected, but if not, we must expect a decrease. When persons come and find no place to sit down, (as is the case at present) it must be supposed they will not be inclined to come again. In the Fort the good work has been going on well, especially among a few Europeans, beyond my highest expectations. Till a little before I left for Bombay, Mr. Siers had never attempted to preach in English, and I was very fearful that a little company of attentive hearers I had collected, chiefly made up of soldiers from H.M. 78th regiment, would have been dispersed. For awhile after my departure it was so, but Mr. S. was enabled to collect them again, and before I arrived his preaching had been so far blessed to them that three had put on Christ by baptism, and beside them a young man, a native of Colombo, who was appointed second English master in our Grand Pass school previous to my departure for Bombay, and who promises fair to be a useful member of our little church; his name is Thomas Gabriel. Two more, one baptized in Scotland and the other in Ireland, are proposed for admission into the church; two have been received who are not yet baptized; and two others have expressed their wish to be added to us by baptism. Our European members, therefore, exclusive of myself, are likely to be soon nine in number. This we trust is only the beginning of a good work that will still go on and prosper. Many persons, we know, would say to all this, "what has this to do with missionary

work? their business is solely with heathens." To such an objector, I would say we do not abate in our attention to the heathen on account of the little we do for our own countrymen; and there is joy in heaven over one sinner that repenteth, whatever his colour may be, or from whatever country he may have come. Besides, the effect that the example of these men may have on the natives may be expected to be highly salutary. It is but too well known what sad effects have been and still are produced by men of a different stamp, who bearing the Christian name, exceed the heathens themselves in immorality and wickedness. How desirable, therefore, that this evil should in some measure be counteracted by some among that very class by which Christianity has been for years so shockingly disgraced; by some, who, by their good conversation in Christ Jesus shall shew to the poor pagans around them, that their religion is something more than a name, and who by well doing shall put to silence the ignorance of foolish men.

Our schools, so far as I can ascertain, are going on well. But particulars about them must be deferred till I can write the regular Report. A Mussulman youth who has long attended the Grand Pass school, seems to have had his mind wonderfully enlightened and strongly impressed by reading the Scriptures. He is anxious to be baptized and join our church, and expresses his determined resolution to do so though he may risk his life by doing it. But as his case has been known to me but little more than a week, I can add no more concerning it yet.

BURMAH.

From an American Periodical we are enabled to present our readers with the following brief notice respecting the progress of our esteemed brethren in the Burmese empire. The name of the Burman mentioned will be familiar to those of our readers who have perused Mrs. Judson's interesting "Letters."

Moung Ing, one of the Burman converts, has expressed a desire to be sent out as a Missionary to preach the Gospel to his countrymen in the provinces of Tavoy and Mergui. As the missionaries were well satisfied that he was called of God, and qualified for the work, they joyfully complied with his request. He has, therefore, gone forth with their approbation, evidently constrained by the love of Christ, and has engaged in the delightful work of publishing the good news, with apparent zeal, and a deep sense of his dependance upon God for success. Having expressed an intention to prepare and suspend a religious writing in front of his door, in order to attract the attention of the people, he observes, "But while man devises, God's pleasure alone will be accomplished." "Under this impression," says Dr. Judson "he desires to persevere in his work."

On the 25th Feb. 1827, this first Burman preacher commenced his labour of love. He finds the prospect of usefulness as encouraging as could reasonably be expected. May God render him the instrument of conversion to many!

Mr. Boardman and family have arrived safely in Amherst, and joined Messrs. Judson and Wade. Mrs. Wade has commenced the instruction of a native female school.

JAMAICA.

The following extracts of correspondence from various stations in this island were sent for publication in our last number, but omitted for want of room.

MONTEGO BAY.

Extract of a letter from Mr. Burchell to the Secretary, dated April 22, 1828—

"We commenced public worship in our new chapel nearly five weeks ago, though not much more than half finished; the attendance, notwithstanding crop, has been delightful; we have had full 1000 persons at our six o'clock morning prayer-meetings, and at our ten o'clock service we have been crowded. I mentioned to you some time since that in consequence of the late law I do not feel myself justified in enlarging so much as I thought we needed. I now feel it necessary, from the large attendance, to give up that part of the house which we had purposed for our dwelling, and appropriate the whole building to the chapel, so that its dimensions will be about 65 feet square, with three galleries, two of which will be nine seats deep. This last addition will of course be attended with additional expense, besides rendering it necessary to build a dwelling house or rent at 100l. sterling per annum.

"At Crooked Spring we have had an addition to the church this spring of about forty by baptism, and at the Bay about ninety, so that notwithstanding all our difficulties and discouragements, the cause of the Re-

deemer is triumphant. The Lord also is raising up amongst us active and useful friends. One young man is eminently so. After attending to his regular engagements during the day, he spends his evenings reading and explaining the Scriptures, conducting prayer meetings, visiting the sick, and teaching to read all who will apply to him for instruction. He appropriates the whole of the Sabbath to the service of his Maker; conducting the Sunday school, holding conversational meetings with the members from the country, examining enquirers, and instructing the ignorant in the way of salvation. In short, he lays himself out to do good, going from house to house seeking to bring sinners to the sinner's friend, in encouraging enquirers, and endeavouring to edify the people of God. If he were in India, he would be employed as a native preacher, and were we allowed we should be glad to employ him as such here. I sometimes hope to be able to employ him in a school, i. e. when we can get something out of debt.

"Since writing the above I have been much interrupted, or I had purposed filling the rest of my paper with pleasing anecdotes of our people; however, though I have but few minutes I would just relate one of a poor dying negro. Upon his dying bed he called his family around him and thus addressed them, 'Me children, you see your dying father, me often pray for you, me often tell you of de Saviour, me often beg you to come to him; me now beg you for de last time. You see me dying; me willing to live, but me no wish to live; me willing to die, for me have a living Saviour, and to him me go. Your ways no lead to him, dey lead to dead.' On being asked what made him happy in the prospect of death, he replied, 'Christ no die for poor Neger? me love him, me feel him near, me feel him mine, dat make me happy. O Lord, take poor neger home.' His affectionate address has been blessed to one of his children; a wild wicked son, but now a humble enquirer after salvation."

KINGSTON.

Under date of April 26, Mr. Knibb writes:—

"The enlargement of the chapel in Port Royal is completed. But as I was obliged to have a new roof entirely, (the other being rotten and weak) the expence has been very heavy—will cost 400l. but I could not ask you for anything in your present state. I will do my utmost to raise the whole. I have collected about 130l. since January, and if health is continued, I hope, by the blessing of God, to make a further effort ere long.

"The chapel was opened by brethren Tinson and Coultart; brother Tinson preached in the morning from Acts; 'As for this sect, we know that it is every where spoken against.' And brother Coultart in the evening from 'Thy kingdom come.' The services were peculiarly interesting, and I hope acceptable to God. The chapel is well filled and often crowded on Sabbath evenings, and the Sabbath school is interesting. I hope, in the course of a week or so to baptize about 25, when I will give you a more particular account of the prospects of usefulness and the state of the church than I am able to do at present.

"This week we had our Missionary meeting in Kingston. I hope to present you with an abstract of the Report, and an account of the meeting by next packet, as I have been requested to do.

"The large chapel in East Queen Street was crowded to excess, and hundreds were around the walls outside. One of our Wesleyan brethren presided, and the meeting was one of the most interesting I have ever beheld, and I hope will be the forerunner of much good."

SPANISH TOWN.

From Mr. Philippo, 5th May:—

"Every thing connected with this station continues to wear a very smiling aspect. I might have said appearances are more pleasing than at any former time. Our chapel on a Sabbath afternoon is often crowded; the congregation being principally composed of young and interesting characters, really exhibits on a Lord's day a very pleasing spectacle. But above all I have the most pleasing evidences that I do not "labour in vain nor spend my strength for nought.' On the first Sabbath in June I expect to baptize about sixty persons, many of whom are very interesting characters indeed.

"Among them is Mr. Andrews, two more white persons, and above a dozen respectable individuals of colour; and I have every reason to believe that the sacred leaven is still operating on the hearts of many of my congregation. What a matter for thankfulness and zeal.

HOME PROCEEDINGS.

SCARBOROUGH.

On Sunday, August 31, three sermons were preached on behalf of the Society—in the morning by the Rev. Swan, in the Baptist meeting-house; in the afternoon by the Rev. H. Stephens, in ditto; and in the evening by the Rev. J. Swan, in the Independent meeting-house.

On Monday evening the Rev. E. Carey preached in the Baptist chapel, and the public meeting was held on the Tuesday evening.

The Rev. H. Stephens presided on the occasion, and the resolutions were proposed and supported by the Rev. Messrs. J. Meeke (Methodist), G. Kidd (Independent), J. Swan, C. Thompson, E. Carey, B. Evans, R. Harness, and J. Carr.

Our Treasurer will give you a statement of collections, &c. The meetings upon the whole excited a deep, and I hope lasting interest, particularly amongst some of our young friends, and it is my ardent prayer that this feeling may rapidly increase.

Contributions received on account of the Baptist Missionary Society, from August 20 to September 20, 1828, not including individual Subscriptions.

FOR THE MISSION.	£	*s.*	*d.*
Audlem, (*Cheshire*) Baptist Church, by Mr. Thursfield	3	0	0
Bradford, (*Wilts*) Collection, &c. by Rev. Jas. Rodway	21	5	9
Leeds, Ladies Society, for Female Education, by Rev. Jas. Acworth	10	7	2
Leiston, (Suffolk) Collected by Mrs. West and Mrs. Pells	5	9	0
Legacy of George Gaviller, Esq. late of Clapton, (less duty 5*l.*)	45	0	0
West Middlesex Missionary Union, Colnbrook, Collection by Rev. W. Coleman	9	3	6
Keppel Street, Auxiliary Society, by John Marshall, Esq.	30	0	0
Scarborough, Collections and Subscriptions by Mr. C. Hill	52	4	0
Barnstaple, Collected by Mrs. Aveline	3	0	0
Sherborne, Subscriptions, by B. Chandler, Esq.	5	5	0
Hemel Hempstead, Missionary Association, by Mr. Howard	10	11	2
Aberdeen, Auxiliary Society, by Mr. W. Thomson	11	17	0
Philanthropic Society, for Translations, by ditto	3	3	0
Cambridge, by Edward Randall, Esq.—			
Annual and Quarterly Subscriptions 58 2 0			
Ladies Penny a Week Society 46 18 0			
Harston, by Mr. Fuller 3 0 0			
	108	0	0
Norwich, Subscriptions and Donations, by Mr. Cozens	103	10	3
Tewkesbury, ditto, by Rev. Mr. Winterbotham	61	14	6
Chester, ditto, by Mr. Seacome	3	8	6
Hothorp, John Sims, Esq.	2	2	0
Naseby, by Mr. John Burditt	2	5	0
Clipston, Collection	25	2	0
A Friend to the Translation of the Scriptures, by the Calcutta Brethren	5	0	0
Banister Flight, Esq. Tottenham, by the Secretary Donation	10	10	0
Samuel Eastwood, Esq. Salendine Nook, by Rev. Jas. Acworth Donation	5	0	0
FEMALE SCHOOL AT KINGSTON.			
Friends' Committee, by Robert Forster, Esq.	100	0	0

TO CORRESPONDENTS.

A highly valued Correspondent inquires, whether it is not advisable that "a season should be set apart for prayer in all our churches, to supplicate from the God of Heaven his direction and blessing on the Society and its labourers—that we might indeed see that the set time to favour Zion is come." The suggestion fully accords with our feelings; but is there not reason to fear that, in some places at least, the stated Missionary prayer meetings, on the first Monday evening in the month, are not so well attended as they ought to be? On this topic we could say much, but for the present we forbear.

The Editor fully expected to receive, before now, a more explicit acknowledgment of the valuable presents sent out for the Female Schools last year by the Mary Anne, Capt. Boucant. In the mean while, he has much pleasure in extracting, for the information and encouragement of his Female Friends, the following paragraph from a letter addressed to himself, by Mr. W. H. Pearce, dated 18th Feb. last:—

"The presents for the Female Schools have all arrived in excellent order. They are highly creditable to the taste and generosity of our Female Friends, and have already produced Rs. 1200 (120l.), after three days sale. On this subject I shall get my dear wife to write you officially, to express our gratitude. Many thanks are due to Mrs. Carey for the zeal she has excited, and the really judicious assortment of articles she has by this means secured."

A parcel of Magazines has been received from Mr. Richardson, John-street, Blackfriars; and also a Box of Fancy Articles from Mrs. Aveline, Barnstaple, intended for the Female School in Jamaica.

It is desirable that whenever packages are forwarded from the country to the Mission House, advice should be sent by post, specifying by what conveyance they are sent.

The following omissions have been discovered in the Cash Appendix to the Report just published:—

Salisbury, Collection and Subscriptions	£70	0	0
Hull, Friends, by Mrs. Longstaff	5	0	0
Mr. Wm. Tinkler	1	0	0
Mr. John Thompson	1	0	0
Mr. John Thornton	1	1	0
Miss Richmond	0	5	0

Those Friends who have received money on account of Mr. Leslie's "Vision of Heaven," are requested to forward it at their earliest convenience, as it is desirable to close the account of that publication.

Littlewood & Co., Printers, Old Bailey.